

THE
BEAUTY and ORDER
OF THE
CREATION.

TOGETHER

With Natural and Allegorical
Meditations on the Six Dayes
Works of the Creation.

With the Addition of two Com-
pendious Discourses.

- I. Of the Creation of Man after
the Image of God;
II. Of the Creation of Angels, with
a Description of their several
Properties.

By that Eminent and Learned Divine
Mr. JOHN MAYNARD,
late of Mayfield in Suffex.

Published by WILLIAM GEARING
Minister of the Word.

*Mundi Creatio est Dei Scriptura, cujus tria sunt fo-
lia; Cælum, Terra, Mare. Clem. Alexandr.*

*Cum nequeat cerni Deus ab universa Creatura, ima-
ginis loco posuit Hominem, ut omnes Creatura dum
inserviunt homini, sic colant supremum nomen, hujus
universi scil. Opificem. Procopius Gazæus in Gen. c. 1*

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The Epistle Dedicatory.

God is the only Creator of all things: not Nature; not Angels; not Chance and Fortune, as many blasphemous Hereticks, and some Philosophers have conceited.

Aristotle affirmed the World was from Eternity: Plato said, it was created out of a co-eternal matter: the Angels did create, as the Jews falsely affirm: the Epicureans blasphemously ascribe it to Chance.

That the World was Created, and not Eternal, as the same Philosophers affirmed, faith principally assures us of it. Hebr. 11. 3. By Faith we understand the Worlds were created. In Genes. 1.

Moses sets down fully the History of the Creation. But the Creation may be proved. 1. From the Originals of all Nations: we may plainly know the first beginning of all People inhabiting the whole World, as Genes. 10. Moreover 2: when Arts were first invented, is clear and manifest; as the invention of Musick, of Instruments of Iron and Brass, &c. and by whom: it is unlikely, if the World had been Eternal, so many Generations of Men had lived without them. 3. It appeareth from the Order of causes: there must needs be a first Cause, otherwise there should be Processus in infinitum, which is impossible: now if a first cause, then that which is the efficient of all other is God; therefore all things were Created.

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I will let pass the curious Questions of the Schools, as what God did before the World was created; in what time of the Year, upon what Day it was Created: why God did not create the World sooner, &c. 'tis knowledge enough to know, that God did create the World.

Now God hath drawn and framed all things out of nothing; for that is properly to create, viz. to make something of nothing. The School-men observe this difference, inter Genita, Facta, & Creata, between things begotten, things made, and things created: Things are begotten of their own matter; they be made of another matter; they be created of no matter. We and all things are said to have been created by God, because he made us of nothing; that is, of no pre-existent matter; but *ex nihilo* of things that were not before, giving being to that which had not being: now when I say, God made all things of nothing; Nothing is to be taken negative, not privative, that is, God created all things out of pure nothing. The Philosophers have a maxim indeed, that *ex nihilo nihil fit*: but (as one well distinguisheth) that is to be understood, de generatione Physica, non Creatione Divina; of natural Generation, not of Divine Creation. Na-

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ture must have something wherewith to work, something whereon to work; God had neither of both when he created the first matter, out of which afterwards he created other things; called by Moses, Tohu vabohu; by Philosophers, Chaos: he had neither Instrument to work with, nor matter to work upon; he commanded only, as David saith, and all was made; spake the word only, and all was Created. God said, let there be Light, &c. Which supposeth no matter to work upon but God by the Power of his word created it: Omnipotency can effect things without matter, Creation is an act of Omnipotency. Angels, and the Souls of Men were created of nothing, without matter, because immaterial; God therefore can as well create other things. If God created the World from some matter, then that matter had being from it self, or from another: if from another, then that was created of nothing; if from it self, then should it be the same with God, because only God is to "O", a Being from himself; to affirm that, were Blasphemy.

Now God only can, and did create, because God only is Omnipotent, and Omnipotency is an incommunicable attribute: there is an infinite distance between ens & non ens. Besides, every thing that is created

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is good only by participation; therefore it is necessary all things receive their goodness from that which is essentially good, which is God. Moreover, if God created some, and not all Creatures, but left the Creation of inferiour creatures to any else, then it was either because God was weary, or because God takes no care of smaller Creatures; but it is neither; God being Omnipotent, did by a Word Create; What more easie? and he takes care of all inferiour things.

As for the Form, it is double. 1. In respect of God who Created the World. 2. In respect of the Creatures themselves. The Form, in respect of God in general, is the manner of Gods Creation of all created things; which manner appeareth in these following things. 1. That

Iustit &c. God made all things by his words geslit. Let the Earth bring forth, &c. August. By (word) we are not to understand, as if God did speak words and syllables; but by it we are to understand Gods powerfull willing of things to be. 2. He made all things without any wearie some toil or labour; but with great facility and ease were all things made by him. God willed things to be done, and they were done. 3. Without any change: a Workman may (as occasion serveth) change his Plot.

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Plot intended by him, but God doth not so. 4. Without succession; his works were made in a moment, even in an instant.

The form of the Created Things is twofold.

General.

Particular.

The generall form is Gods wise and ordered disposition of all the parts of the world. Although in themselves they are of diverse matter, diverse vertues and operations; yet all sweetly conspire together, and make one exact harmony: as in an Instrument, though the strings be of divers sounds, yet they make but one harmony together.

2. Their particular form is the power, force or efficacy of Nature, stampt upon all Creatures after their kinds, according to their particular beings and their conditions, by which all creatures are enabled to their proper operations. From this ariseth the goodnesse of the creatures, 1. Generall, of all creatures, which is the entire perfection of all naturall power according to their natures: 2. Speciall, which is the reasonable creature endued with supernaturall gifts, heavenly wisdom, righteousness and true holinesse; we may hence

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hence admire the wisdom of God in making things after such an excellent form; and cry out with David, O Lord, how wonderfull are thy works! In wisdom hast thou made them all.

God's ultimate end in the Creation, is his own glory.

(1.) For the shewing forth his glory, God doth unfold himself in the Creature. Five things are revealed in the Creation about God.

1. That there is a God; Rom. 1. 20. The Prophet Isaiah bringeth many proofs from the Creation, to shew that there is a God, and to difference the true God from Idols and false Gods. Isai. 41. 26. and Chap. 42. 5.

2. The Eternity of God is revealed by the Creation. He that made all things, and time it self, the measure of things, must needs be Eternal. Thy years are throughout all generations: of old hast thou laid the foundation of the Earth, and the Heavens are the work of thy hands, &c. Psal. 102. 24, 25.

3. The Wisdom of God in creating innumerable and divers things is revealed; as also in the orderly disposing of innumerable things, and in giving to all their natural perfections.

4. The

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4. The Goodness of God is revealed: being allgood, yet would he communicate his goodness to the Creature of whom he had no need at all.

5. The Power of God, in making all things of nothing. Rom. 1. 20.

(2.) That the Creatures (especially Man and Angels) might give him the glory due to his name, by acknowledging him to be such a God; The Creatures in their kind do glorifie God their Creator: and Men, by taking notice what the Creatures declare of him: and where they make the Creatures as Spectacles to see God in them. The Creatures are Doctores Theologici; yea, they are like Jacob's Ladder, wherein we may ascend from Earth to Heaven.

Light was the first Creature which God made: and agreeably, the adorning of the World began with the light, from whence other things which were to be created, should be seen: very probable it is, that the light first appeared there; where the Sun being carryed about in his Daily course, appeareth. God in the Creation proceeded. 1. A negatione ad habitum, when he had created the World. 2. A totali privatione ad habitum, when he brought forth light out of darkness.

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ness. 3. A partiall privatione ad habitum, when he made the Day to succeed the Night.

Quest. 1. In the second Days work it may be demanded, Why God did not bless the Work of that Day in approving it, when to every other Days Work an approbation is added; And God saw that it was good?

Ans. There is no express mention made of an immediate approbation of this Days work. 1. Because this work of distinguishing and setting the Waters in their place, was then imperfect, but was compleated on the third Day. 2. Because on this Day (as some think) Hell was created, which simply in it self is not pleasing to God; or because the Angels fell on this Day, and became Devils by their apostacy, as others imagine.

It is also observable, that in the creation, the lights that were dispersed for three days, were on the fourth day all found in the Sun.

Quest. 2. It may in the next place be demanded, Why God, between the Creation of the Plants, and of Animals, did interpose the Creation of the Stars?

Ans. I answer, that he might shew, although ordinarily the Sun and other Stars

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Stars do concur to the generation of Plants as well as of Animals; yet the generation of things is not simply to be referred to the Sun and Stars, but to God; who before the Stars were created, commanded the Earth to bring forth Herbs and Plants yielding seed, and the fruit-Tree to yield fruit after his kind. Gen. 1. 11. Before the Creation of Animals, he would create the Light, because for the most part they have need of the light in a special manner. Moreover, ye may take notice, that when God made the Fishes of the Sea, and the Fowls of Heaven, he blessed them, saying, Be fruitfull and multiply, and fill the Waters in the Sea, and let Fowl multiply in the Earth, &c. Vers. 22. But when he made the brute Beasts of the Earth, we do not read that he gave any such blessing at all to them; intimating to us, that he that will get that blessing which God giveth unto good Men, he must not delight in Earthly pleasures, like brute Beasts, but minde Heavenly things; for unto those who wallow in temporal delights, God will not at all give his benediction, but his malediction. It is also remarkable, that when God made the Light, the Sun, Moon, and
Stars,

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Stars, and the Earth, and all other Creatures, he saw that they were all good: but when he created Man, he doth not so particularly pronounce this of him, as he doth of other Creatures; he doth not say, that he was good or bad; yet are not these Creatures better than Man, but inferiour to Man, being all made for the use of Man: the reason is, because God would leave him to his choice

to choose good or evil to him. Stella de self, and accordingly he should contempt, have his denomination, *as mundi.* Stella noteth.

Quest. 3. It may further be demanded, Why earthly Animals were created on the sixth Day?

Ans. I answer, because they were differing in kinde from the other Creatures that were made before them, and because they were to dwell with Man, and were more like unto Man both in their Body and genius, than either the Birds or Fishes; and also because many of them were to be helpfull and serviceable unto Man; therefore were they brought forth on the same Day wherein Man was Created.

Man was the last work of God in the Creation for divers reasons.

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1. That God might shew unto us his own Order, in proceeding from more imperfect things, to things more perfect.

2. That Man might be a little World, in whom all things should be summarily contained; called of the He-

Ainswor. brews, Olam Hakaton, and Annot. of the Greeks, Microcosmos,

in Gen. 1. A little World: for he hath in him the beauty of things

inanimate, even the chiefest, as of the Sun, Moon, and Stars, &c. Gen. 37.

8, 9. Ezek. 38. 13, 14. He hath growth as Plants, Genes. 38. 11. & 49. 22. Sense

and sensible properties with Feasts, 2 Sam. 23. 10. Reason and wisdom with Angels,

1 Sam. 14. 20.

3. That God might bring forth every Creature for Man's use and refreshment,

before Man himself should be Zinch. de Created: it behoveth, that

operib. Dei. first there be an House, and all things necessary; then that

an Inhabitant be brought into it.

4. Because God would communicate himself to Man, and ac-

Vocabulum Homo, est duarum substantiarum sibila. Tertul.

quiesce in him. When God created Heaven &

Earth, he rested not in Heaven, nor in any Heavenly thing; nei-

ther

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ther in the Earth, nor any Earthly thing, but only in Man; because he is an Heavenly thing for his Soul; Earthly in regard of his body.

5. If God had first of all made Man before any other of his Creatures, then Man might have had some colourable excuse to have spent his time in idleness: but God created Man after he had made his other Creatures, that Man might forthwith be employed in the works of his Creator.

Zanchy of late, and some of the Antients are of opinion, that when God created Adam, Christ did then assume an humane body, and made Adam's body after the pattern of that. Munster doth well observe on Genes. 2. 7. that the word in the Original, which signifieth [formed] is written with a double *l*; when it is said, he formed the Beasts, it is written with a single *l*; noting out to us, that Man was partly from the dust of the ground, in regard of his body, partly from Heaven in regard of his Soul, but the Beasts were only created of the dust of the ground. The Antients called the fabrick of Man's body, *Librum Dei*, the Book of God, because much knowledge is taught to Man out of Man. And Man's

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being created after the Image of God, is to put him in remembrance, that he should continually work after that Original Copy which God gave him from Heaven. I shall discourse no farther upon these things, because this ensuing Treatise of our Reverend Author will furnish you with variety of most excellent Meditations upon the whole Story of the Creation.

Much honoured in the Lord! I do not here present you with any thing that is altogether new: I know, among Men the newness of the matter doth chiefly commend the Books; being like the Indian Elephants, which at their first sight in Asia, were so admired, that Antiochus having but two, named the one Ajax, the other Patroclus; but afterwards growing common in every Consul's Tryumph, they were called in contempt Lucanian Oxen: So it is with Books; they are now little regarded, because of the commonness of them. I confess, many Books now adays are like Mythrinate's Sword, whose Scabbard was more costly than the Blade, and so their swelling Titles do make more shew than all the Book affordeth substance: and in prefixing great Titles to babling Books, Men do but deceive the buyer; like unto some
Vintners

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Vintners that hang out new
 Luy-bushes, when they have
 nothing within but old musty
 Wine, as Seneca speaketh. But the sub-
 stance of this Treatise doth correspond with
 the Title; and as it is stuffed with many
 choice notions, both nat-
 ural and allegorical, God never made
 together with many *de magis. iv.* as some
 Philosophers Would
 practical and usefull have it, but every
 inferences, so it is also thing for a double
 written in a pleasant use; one natural, the
 style, and so the more other spiritual,
 delightfull to the pious and ingenious Rea-
 der. Good words are the garment of truth,
 and although truth is so glorious within,
 that it needeth no outward decking, yet if
 she doth appear in a Rayment of Needle-
 work, 'tis but for a more excellent comeli-
 ness, not gaudy gayness. The worthy
 Author in this Treatise dealeth with you
 like Nurses, who feed their Babes with
 milk first concocted within them. That
 voice that August. heard from Heaven; is
 my humble advice to you, Tolle et lege,
 tolle et lege. Take up and read, take
 up and Read. So say I to you, Take up
 this Book, take up this Book and read it;
 and do therein as an antient Knight spake
 of his reading good Books, viz. the first

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time to read, both to see and like; the second time, to note and observe the matter and method; and the third time to carry away, and make use thereof. Thus not doubting but this Treatise will finde acceptance at your hands, and receive protection under your shadow, I humbly take my leave, and am

Yours in all Gospel-Services
to be commanded,

William Gearing.

Gransden

in Suffex.

August 10.

1667.



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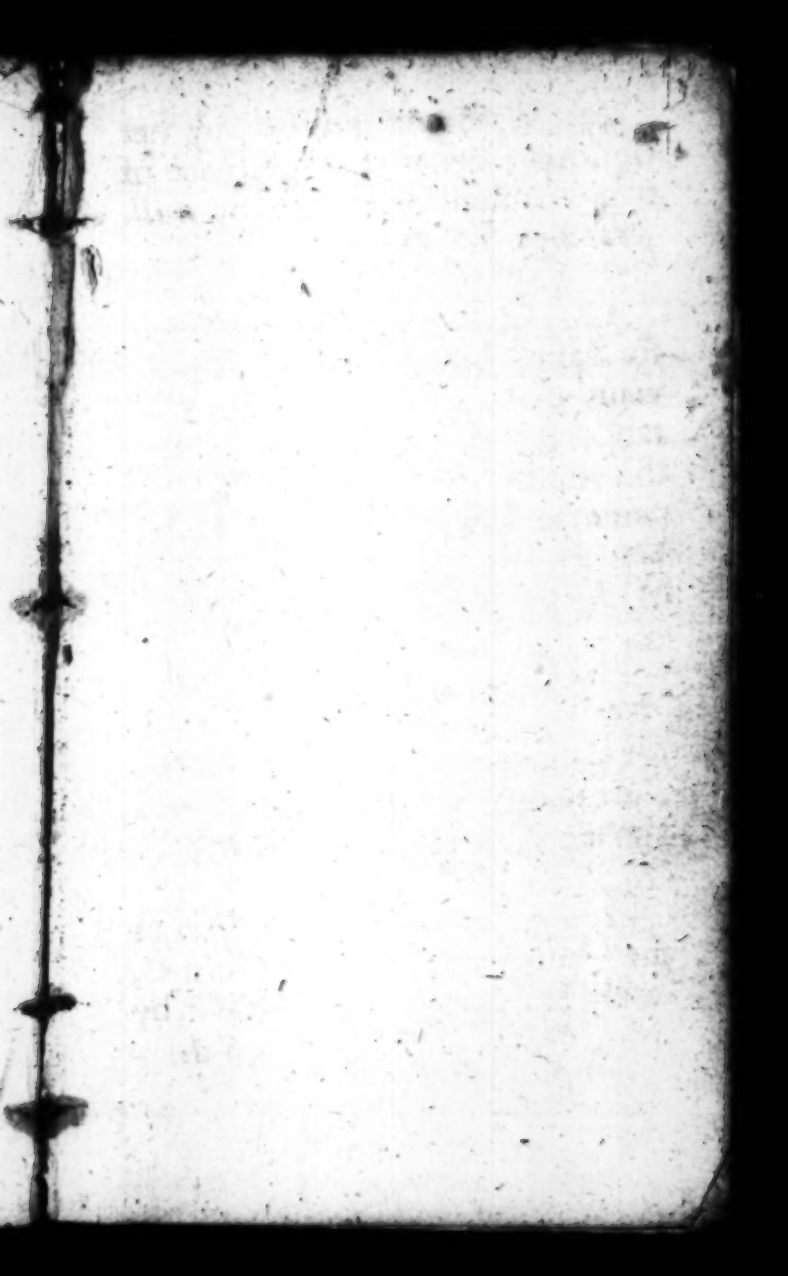
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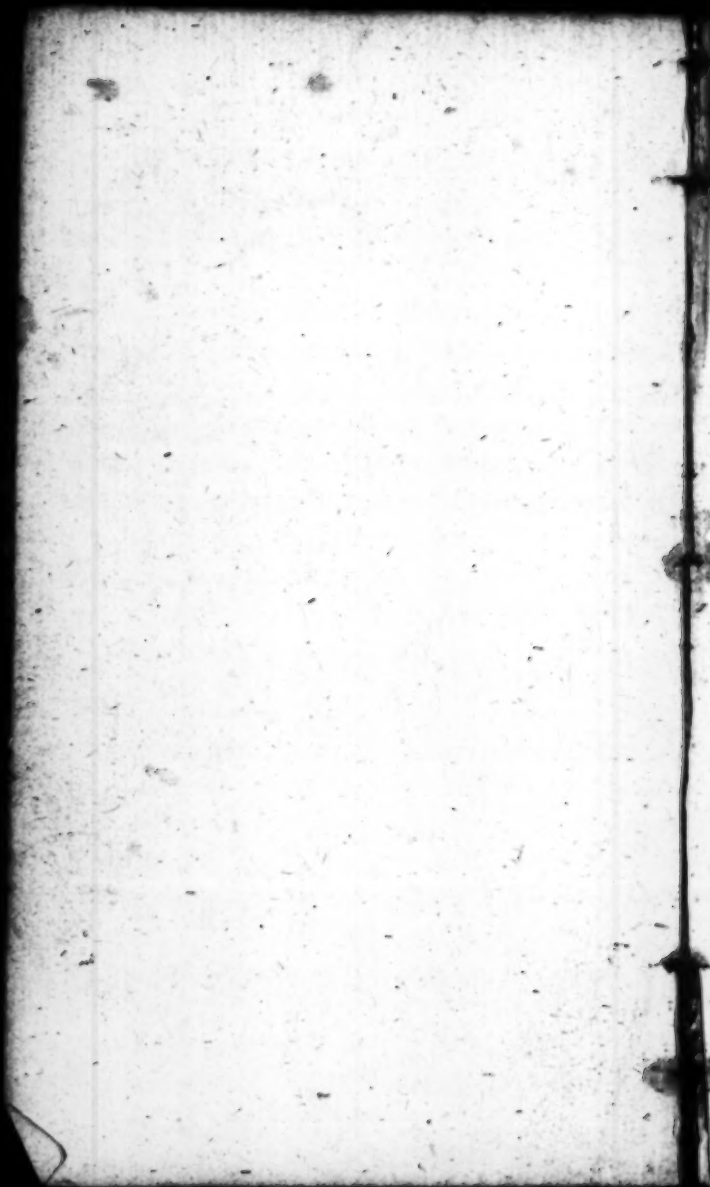
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THE
BEAUTY and ORDER
OF THE
CREATION.

CHAP. I.

Genesis 1. 1. In the beginning God Created the Heaven and the Earth.



Being about to speak of the Works of Creation, I have chosen the first Words of Holy Scripture as a ground of my Discourse, which in brief containeth in it the Story of the Creation. In the Words we may take occasion to consider:

1. When all things were made] In the beginning of time.

2. Who made them?] God.

C

3. The

2 The beauty and order of the Creation:

3. The matter whereof they were made] Nothing.

4. The Forme or Order of the Creation] A comely and orderly disposing of the Creatures; the Heaven being placed above the Earth in the highest rank, the Earth being seated under it.

5. The end for which God did create them.

6. The effect, or things created.

I. When] viz. In the beginning of Time; God is Eternal, before all time, without all beginning, enjoying Himself in infinite All-sufficiency of blessedness and perfection. Now before the Creation there could be no time, there being nothing but God himself, the eternal *Jehovah*, who is not subject to the measure of Time: but Time began with the Creation, it being the duration or continuance of the Creature; so that the beginning of the Creation was the beginning of Time. Now as we may consider the Creation confusedly, before there was a distinction of Creatures so also may we consider time itself. It is said Verse 2. *The Earth was without Form, and void, and darkness was upon the face of the deep, &c.* So that first there was Created one huge deep confused Mass, as a common matter, out of which all things (at least all bodily substances) were afterwards distinctly created: So also in the beginning of this confused lump of Creatures, there was a beginning of Time, but so that Time was in a sort confused too, like that which was created, to which it was coexistent

Bu

But as the distinction of Creatures began, so did the distinction of Time: so the Light being the first distinct Creature, made the first distinct Day, or measure of Time. *God said, let there be Light, &c.* Verse 3, 4. And presently it is said, Verse 5. *The Evening and the Morning were the first Day*: So that in both respects it may be said, that the Creation was in the beginning of Time--- In the beginning of Time confused, and not distinctly measured, was the Creation of that confused Mass, and lump of things not distinctly ordered: In the beginning of Time distinctly measured, viz. on the first Day of Time, was the beginning of the distinct and orderly Creation of things; the Light which was the first distinct Creature, and the first Day of Time beginning together. So we have it, *Hebr. 1. 10. Thou Lord in the beginning hast laid the Foundation of the Earth.*

I I. Who made all things?] The Text saith, *God*. Here two things are to be considered. 1, The Persons in the God-head which did Create. 2. The manner of working.

1. For the first, we must note that all the Persons in the Holy Trinity did create: there is no doubt of the Father, who as he is the first Person in order of subsisting, so is he always the first in order of working. The second Person is plainly mentioned. *Job. 1. 1. In the beginning was the Word, &c.* By him all things were made, and without him nothing was made that was made, Verse 3. Of the Holy Ghost

C 2

Moses

4 The beauty and order of the Creation.

Moses speaketh in the second Verse of this first Chapter of *Genesis*. And the spirit of God moved upon the Waters; or hovered and sat upon them, as a Bird upon her Eggs; by his divine vertue, framing the severall distinct Creatures out of the common Masse, as she by her natural warmth bringeth forth her young ones after her kind, with all the distinct parts of their bodies, out of the shapeless lump of matter in the Egge; according to this sense do the best Expositors take that metaphor: so saith the Psalmist, in *Psal.* 104. 30. *Thou sendest forth thy spirit, they are created.* So that the Father createth by the Son, through the vertue of the Holy Ghost. And therefore, albeit we use to call God the Father the Maker of Heaven and Earth, as is expressed in our Creed, yet must we not exclude the Son and the Holy Ghost, although the Father be first in order of working. Thus you see that God made all things, as Solomon saith, *Proverbs* 16. 4.

2. Now we must consider in what manner all things were thus wrought by him. 1. Voluntarily, of his own free will. 2. Without the help or use of any Instruments. The Psalmist saith, *Whatsoever the Lord pleased, that did he in Heaven and in Earth, in the Seas, and all deep places.* *Psal.* 135. 6 Now we see, the more excellent any Creature is, the more free in its works. The Trees and Plants grow up without all liberty, by a natural necessity, having no sense of that which they do, and without any freedome of choice or voluntary manner of doing.

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doing. The sensible creatures, Beasts, Birds, &c. As they are of a more excellent nature than the former; so they have some shadow of liberty, doing that which is pleasing to them, and refusing things distastfull: yet this is no true and perfect liberty, because they have not the light of reason to guide them to liberty or freedom of will in choosing things, or refusing. But Man at his Creation, and the blessed Angels that kept their first estate, have a perfect liberty in their kinds, though subordinate to him that gave it, yet voluntarily choosing or refusing, according to the Light of their understandings. Now then it must needs follow, that God who is infinite perfection, is perfectly and absolutely free in all his works, and so in this work of Creation: he cannot be imagined to have any to command him, he being the supreme Commander, and absolute Sovereign over all: he cannot be conceived to have any need of any thing created, and by it to be compelled to make them, (as some are constrained to work for need, who otherwise would be idle) sith he is infinitely and absolutely All-sufficient, to whose eternal happiness and perfection nothing can be added, no not by ten thousand Worlds. And as he made all things voluntarily; so likewise without the use or help of any Instruments: only by his immediate Word. So you see all along in this Chapter, *He said, let there be light, and there was light, &c.* So Psalm. 148. 5, *He commanded, and they were created.* So that by his Spirit,

6 *The beauty and order of the Creation.*

the eternal Word, he made the World, without the use or help of any Instruments.

III. Of what matter they were made] Of nothing. In all the artificial works of Men, we look to the stuff or matter, out of which they were made: but here was none; God made all things meerly of nothing; there was no matter preceding his work. It is true! there was a common, rude, unwrought lump of things, before the distinct and orderly Creation of things, out of which distinct and several Creatures were framed: but this also was created by God; so that originally all things were created of nothing. *Job. 1. 3. All things were made by him.* And therefore that thing, out of which all other things were made, was made of nothing by him: for it is impossible that any thing can be of it self, but God who is the Being of Beings, and the Fountain of all things else.

IV. The form or order of the Creation is seen in the orderly placing of all things created; the Heaven in the highest place, as the roof of this glorious building, decked with the Sun, Moon, and Stars: under these (as some say) an Element of Fire [we are sure] an Element of Ayr, being of a pure invisible substance, coming neerer the nature of Heaven, than the grosser Bodies which are placed below: next that are the Waters more gross than the Ayr, yet more pure and light than the Earth, being naturally above the Earth, containing it on every side, and that

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is the proper place of the Waters : but the Almighty Creator did shut it up in narrower limits, commanding the Waters which covered the whole Earth, to gather themselves together into one place of the Earth, for this purpose, that the dry Land might appear for the use of Men and Beasts, &c. which he had appointed to live upon the Earth, *Genes. 1. 9.* yet so, that he giveth it leave now to overlook the Earth, (as it were) in lieu of that right which it hath to stand above by its Creation ; as you may see, if you look on the Sea where the Shore is level, and not mountainous : yet hath the Lord by his decree (as it were) barred and bolted it up, *Job 38. 10, 11.* saying, *Hitherto shall you come, but no farther ; and here shall thy proud Waves be stayed. Psal. 33. 7.* He gathereth the Waters of the Sea together as an heap, he layeth up the depth in Store-house ; kept as it were under Lock and Key : So the Apostle saith, *2 Pet. 3. 5.* The Earth was standing out of the Water, and in the Water. In the lowest place, is the Earth by the mighty hand of God fixed unmoveably in the midst of the great Creation, resting upon no Foundation, but the Almighty arm of its Creator, having the Heavens round about it. The more particular survey of the comeliness of several Creatures, we may consider of afterwards : thus briefly of the main Frame.

V. The end why God created all, could not be his own encrease of happiness and contentment ; for he was All-sufficient of Himself ;

8 The beauty and order of the Creation.

self; and sith the Creatures were meerly nothing, having no being at all without Him; they could give nothing to him, which he had not without them in himself; for all that they are, or have, is wholly of him and from him: and therefore the ends we conceive the Lord to aim at, are two: viz.

To communicate his goodness.

To manifest his glory.

1. He did it to communicate his goodness. He made all things, that he might give unto them Being, and perfection of Being, according to their kinds; Himself being *the Being of Beings*, infinitely perfect; not to receive from them who are nothing without Him.

2. The second and main end, is the manifestation of his glory; which doth not add any thing to him, but sheweth what is in him, though incomparably short of what he is; so by the Creation he sheweth forth the glory of his Eternity, in that bringing forth the World, in the beginning of time he is manifested to be before all time: *The glory of his infinite presence*, in that he hath raised and supported this huge frame of Heaven and Earth: *The glory of his infinite wisdom*, in the most excellent composition of this goodly building: *The glory of his All-mighty power*, in bringing so great a work out of nothing: *The glory of his infinite goodness*, in communicating Being unto that which was nothing: *Of his bounteousness*, in making all things good, not one spot defacing any part of

The beauty and order of the Creation. 9

of his work : *Of his infinite mercy*, in delivering the Creatures out of misery, which had not been manifested without a Creation : *Of his infinite justice*, in punishing the rebellion of his Creatures, which had not been evidenced but by a Creation : *Of his perfect truth* in his dealings with the Creatures ; which, how had it been made known, had there not been Creatures made ? *Of his glorious providence*, in governing and disposing things Created.

VI. The effect is the last thing to be considered, which is the whole Creation, the whole body and frame of the Creatures ; which may be generally considered in the whole, as the Lord looked upon all together, and saw every thing that he had made, and behold it was very good ; which you must understand is meant, 1. Of a natural goodness or perfection in every Creature, whereby every one was made perfect and compleat in its kinde, without all natural defects. 2. Of a special goodness or holiness in the reasonable Creatures, Angels and Men. Thus of the Creation in general ; of the several kinds of Creatures in special, I shall speak more hereafter.

CHAP. II.

Use 1. **T**HIS condemneth the Atheism of all those, who deny, or doubt of this truth, and imagine that the World was not created of God ; but that it was without beginning

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beginning: which senseless conceit, the World it self confuteth; for, who but a fool cannot see, that no Creature could make it self? for then it should be before it self; then it should be and not be at the same time: neither can the most excellent Creature make the least or vilest out of nothing, it being a work of him alone, who is the Fountain of Being; yea the changes and alterations of the World, and the things thereof; the fadings, decays and imperfections of it, do all prove it had a beginning, and that it enclineth to an end; for that which is without beginning, is also without alteration. Now sith the World must have a beginning, it must needs have it from one of infinite excellency and perfection, which is God alone; none else could frame so great, so glorious a Building.

2. If God made the World, and all things in it; then let every part of the World, and every Creature in the World, put thee in mind of God that made it: Let every thing that liath Being, serve as a Stream to lead back thy thoughts to God, who is the Spring and Fountain of all Being: When thou seest the Sun to shine, the Moon and Stars to give some light, borrowed from the Sun, look thou to the Father of lights; and let that created light and brightness which is in these Creatures, enable thee to see him that is invisible, from whom the Creature receiveth all its excellency. Every Creature which thou seest, is a part of his Workmanship, and putteth thee

The beauty and order of the Creation. 11

thee in mind of its Maker ; but these, viz. the Sun, Moon, and Stars, Heaven and Earth, are the same immediate works, which the Lord made at the first : Thou seest that Sun, that Moon, those Stars, that Earth, which God did immediately bring forth by his All-mighty Word. The Trees, the Beasts, the Birds, are all his Creatures ; all brought out of the Mass and common lump, which at the first was without form and void : and all these in particular, are brought forth from time to time by his Mighty Power, who to this very Day worketh all things according to the counsel of his own will. But yet there are many Instruments used to bring forth these ; the old to bring forth the young, &c. and though the kinds of Creatures remain, which God himself made ; yet the particular Males and Females made in the beginning, are long since extinguished, and others by many successions are risen throughout many Ages in their stead. But those former are the very same without succession, & therefore the Heavens in special manner do set forth the glory of God : the Sun and the Moon which God hath ordained, in a special manner to be heeded, that we may seriously consider of the Lord, whose immediate workmanship they are. If you can once learn to see God in his Creatures, as the Apostle directeth us, *Rom, 1. 20.* (where he saith, *The invisible things of God, from the Creation of the World, are clearly seen, &c.*) Thou maist then see him Dayly round about thee : Thou canst not see thy

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thy Foot upon the ground, but thou maist remember that thou treadest upon the Lords workmanship, and that thou couldest not stir a Foot, but that he hath made this ground to bear thee, and given thee leave to walk upon it. When thou seest the beautiful face of the Earth, and the Fruits and Plants which it yieldeth, thou seest abundant variety of the Lords Creatures, and art taught (if thou wilt learn) to remember him by whom all of them were created. Thou must think thou hearest Him in the noise of strong and mighty winds, in hideous claps of thunder; that thou discernest Him in the Clouds, in the showers of Rain, in the Hail, Snow, Ice, and Hoar-frost; in the Spring, Summer, Harvest, Winter; in all the seasons of the Year; yea in the very Day and Night; for Day unto Day, and Night unto Night, teach knowledge; Time it self, and the continuance of it, are his work.

Look upon thy self; every part, every member of thee; thy Breath in thy Nostrils, the spiritual substance of thy Soul, with all its excellent faculties; thy reason when thou usest it; thy Memory which preserveth unto thee the knowledge of things gone and past; thine Eyes, thine Eares &c. which let in things like Windows, into thy mind: These and multitudes of other things which thou bearest every Day about thee, should make thee think with much admiration of thy God that made thee, and all that is within thee. How canst thou look away from God? How canst thou
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turn off the eyes of thy mind from beholding Him, if thou dost indeed discern Him in his works? Canst thou see any thing that is, and not see (as it were) the print of his Hand upon it? We should not be so forgetfull of God, if we did make use of this point, that he is the Creator of all things. Ye look upon the Creature, and no farther, as if it had made it self, and had no Creator to frame it: nay so strange is our earthlinets and sensuality, that we forget God, by looking so much upon the Creatures; our plenty of the Creatures maketh us to forget him: our dealings about the Creatures, do put the Creator out of our thoughts, whereas there is never a Creature in the World, but it doth in its kind effectually call upon us, to remember it and our Creator: Yea the minding of our selves so much; inordinate self-love, and too much carnal respect had to our selves, maketh us to forget our Maker; whereas our selves, (as I have said) should in special manner make us mindfull of Him that made us: Consider this, ye that forget God, and either remember him effectually by his works; or else be sure, his Creatures shall bear witness against thee, and condemn thee for thy forgetfulness.

CHAP. III.

Use 3. AS the Creatures should make us remember God, so should they make
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us admire and glorify Him. This wonderful work, viz. the whole World, and all the Creatures in it, should move us to esteem him wonderfull, even beyond astonishment. We cannot be sufficiently amazed at his excellent greatness, manifested in his wonderful works. *1 Kings 10. 4, 5, 6.* When the Queen of *Sheba* had seen all *Solomon's* wisdom, and the House that he had built, and the Meat of his Table, and the sitting of his Servants, and the attendance of his Ministers, and their Apparel, and his Cup-bearers, and his ascent by which he went up into the House of the Lord; *There was no more Spirit in Her.* These things in this variety laid together did astonish Her for a time, and She was as one amazed, as if She had been left without a Soul. But alas! what was all *Solomon's* glory unto the Excellency of God, his glory and greatness shining in the Creation? not so much as a Glee-worm is to the Sun. Our Saviour hath preferred the beauty of a Lilly (one of the least of Gods Creatures) before the richest Robes that ever *Solomon* wore in his greatest glory. If *Solomon's* wisdom were so admirable unto Her, how wonderful should the infinite wisdom of God appear to be unto us, as it shineth in the excellent composition of the whole Creation? If *Solomon's* House did so dazle Her Eyes with its stateliness, greatness, and magnificence: how should we with much admiration look upon this goodly frame of Heaven and Earth, which the Lord by his meer Word brought
out

out of nothing, to which the House of Solomon was no more than a poor Cottage? If the consideration of divers things together, orderly disposed, and fitted, did thus overcome Her spirit; how should the exact order, and placing of numberless Creatures of divers kinds, their several natures, tempers, qualities, virtues, inclinations some of them great, some lesser, ravish us! Some of them giving support unto the rest, some contained within the rest; some moving about with restless motion, as the Heavens, and in them the Sun, Moon and Stars, turning about with them the Wheel of Time, carrying about with them Days, Weeks, Months, Years, Ages; altering Times and Seasons; raising the Earth to Life again in the Spring, and renewing its Face with youth and beauty; ripening the Fruits of the Earth in Summer, scorching our Bodies with heat, and even making us forget the cold breath of Winter; then stripping the World of this half Years clothing at the fall of the Leaf or Autumn, and soon after leaving it for dead in the benumbed Winter, until it obtain another resurrection (as it were) at the Spring. This is the course of the Heavens, and these their effect.

Then again look on the Earth, holding one Station, and not stirring from its place, ever since its Creation: See some Creatures of huge bigness yet neither stirring nor growing, as Rocks and Mountains: Some growing, but not moving from their places, as Trees

16 *The beauty and order of the Creation.*

and other Plants of the Earth : some growing and stirring to and fro ; some creeping, others going and running, some swimming, others flying ; some of wonderful strength and swiftness, some weaker, and slow in their motions. Consider the unspeakable multitude of them even beyond all imagination no Man on Earth being able to number all the several kinds of Creatures, much less the particulars of those kinds : And then, if there were not much dullness in our spirits and want of apprehension, there would be (as it were) no spirit in us ; the powers of our Souls would even be swallowed up with admiration, and we should with feeling hearts express our astonished thoughts and cry out with the Psalmist, *O Lord our God, how wonderfull is thy Name in all the World ! Psal. 8. 1.* In some one of the least Creatures the Lord is to be seen in admirable Workmanship, how much more in the whole Creation, especially considering, how it is brought out of nothing ? in which respect the least Worm is a witness of his Omnipotency beyond exception ; and therefore we must take time for Meditation on the Creatures, that we may set forth the praise and glory of the Creator, and (as the Psalmist saith) *May talk of all his wondrous works.* That the Heavens may move us to declare the glory of God, and the Firmament may provoke us, and prevail with us to set forth his Handy-work.

CHAP. IV.

Use 4. **A**S we should admire and bless the Lord for the whole Creation, so in special for any Creatures by which we receive any benefit. Remember, whatsoever hath any Being in the World, whereby thou receivest any comfort in any kind, it is part of his Creation; it is one of those things which he brought out of nothing. A due consideration of this would be an excellent means to lead our minds unto thankfulness and to make us both love and praise the Lord, at whose hand we receive it. If we could but deal seriously, there is not the least thing that serveth to cover our nakedness, or to keep off the cold in Winter, nor the least refreshment to a drop of Drink, or a crum of Bread, which we take into our Bodies, nor one draught of the Ayr which we suck in at any time, nor Fire or Water, which are so useful to us, but that every one at any time, when we partake of the benefit of them, should be a motive unto thankfulness. Once, this and that was merely nothing, but God gave it Being, and these and these qualities, whereby it might do me good: yea, the Lord, to whom his works are all known in all Eternity, did shew his Almighty Power, in bringing these things out of nothing, for this very purpose, that it might do me good, and supply my wants. In special! the Light which is so common a blessing, how excellent is it in

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its nature, how needfull and useful unto us? how should we glorify the Lord for the use of this mercy every Day, that when the Earth was without form and void, and darkness was upon the face of the deep, the Lord by his Almighty Word did bring forth this glorious Creature, whereby we have the use of that most excellent sense of seeing, which otherwise could not be useful to us; yea, whereby the Lord in a notable manner sheweth forth his glory: so that He that is not blind, may from this Creature especially, learn to see him that is Invisible. Yea, God himself hath pleased to call himself by the name of this Creature; *God is Light*: So brightly doth his glory shine in this work of wonder. What plentiful matter of thanksgiving doth all the world offer us, if we could take it; yea we cannot looke about us, but we see that which should enlarge our hearts, and open our Mouths for the praises of the Almighty Maker of Heaven and Earth, all our lives should be a course of thankfulness; and as all the Lords works do give us occasion of thankfulness; so all our actions should be works, wherein our thankfulness should be expressed for the works of God.

CHAP. V.

Use 5. **T**HIS should keep us from abusing the least of the Creatures, as we fear to become guilty, of defacing the Lords own Workmanship; and in this regard, we should
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not dare to shew our selves cruel to our very Beasts, which we use in our service, either to carry our Bodies, or to do our work. The Righteous is merciful to his Beast, but their mercies are cruel, who carry merciless hearts toward the poor Creatures. We must always remember, that the Lord who made them, hath more right unto them than we can have; our right being wholly derived from him; and therefore we must usurp no farther upon them than he alloweth us; which is moderately and mercifully to use them, not cruelly without mercy to abuse them. And therefore the withholding of due and necessary food from the Beast, or over-burdening it beynd measure, is a dishonour offered to its Creator. And as these Beasts of service must not be abused, because they are the Creatures of God; so neither may we in sport torment the poor Creature that crawleth upon the Earth. If I should name some practices among us of this nature, perhaps some would think them too mean to be mentioned here. But Christians must walk exactly, and keep Gods commandments diligently, or exceedingly, as the *Hebrew* word, in *Psal.* 119. 4. noteth unto us: and the poorest Creature that is, is a part of Gods Workmanship, and God may be dishonoured in it: yea, to abuse in sport (though it be as mean a Creature as a Flie &c.) is to take the Name of God in vain; sith these works of *His*, are such things, by which, as by a name, he hath made himself known unto us; the least

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least Flie being an evidence of his Almighty Power.

So for those Creatures which we use for cloathing, nourishment, or other use, we must take heed of all excessive abuse, and so of taking the name of the Lord in vain. Still remember, that this is created of God, and I must use it as a Creature of *His*. The Apostle against the sin of Fornication, useth this speech, *S all I take the Members of Christ, and make them the Members of an Harlot? God forbid.* 1 Cor. 6. 15. So may I say of the Creatures, shall I take Meat and Drink, the very Creatures and Workmanship of Gods own hand, and make them Instruments of Satan and sin, of Gluttony, of Drunkenness, means whereby to dishonour God, and fight against Him that made them? Shall I take Money and Cloaths (Gods Creatures) to shew forth my pride, and my heart lifted up against God, that made these, and made me a poor naked Creature, allowing me a lober use of them to cover my shame, not an excessive or fantastical abuse of them to satisfy, and shew forth my pride and vanity? God forbid. So for *Time*, which God made at the first in the beginning of the Creation, we should especially take heed of abusing it, and account it as a precious thing flowing out of Gods Eternity, too precious to be wastfully mispent and abused. If the ancient of Days hath out of his Eternity brought forth time, and given us time, continuing it to us out of his long-suffering and patience, even

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even from the beginning of the World hitherto, let us not by idleness, immoderate eating and drinking, unprofitable or unseemly wanton exercises, immoderate sports, excessive carding, &c. (taking up more of our time than Religious duties) Let us not by these and the like exercises embezzle away those precious hours, which when we have once lost, we shall never see them more.

CHAP. VI.

Use 6. **F**OR as much as God made all things of nothing: this should make us to trust in God in all straits and necessities: Great is the sin of distrust and infidelity, when we distrust God for want of means; it is in effect to deny him to be God, and to make no difference between the Creator and the Creature. Do we doubt of Gods All-sufficiency, because we see no outward means? What difference do we then put between Him and man? Man can help and supply us, if he hath means; but God the Creator is infinitely above the Creature, and can help without all means. If thou hadst Meat, Drink, & Money enough, thou wouldest fear no want, but the lack of these maketh thee distrustfull: Alas! whence came all these? Did not the Lord bring them all out of nothing? and can he not now as easily help thee many ways unknown, and not thought of by thee, if thou trust in Him?

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as then he could bring the whole World out of nothing. It is Atheism, and a denial of the God-head, to doubt whether God could make the World of nothing; and all infidelity in these cases favourerth of Atheism, and a denial of the God-head, when we doubt whether God can help us, when we see nothing but wants. Is it not easier to help us than to make a World? So in any dangers, when we are straitly beset, and hardly laid to, and see no means of deliverance and escape: Let us then learn to depend upon the Lords All-sufficiency; if we had a strong guard of Souldiers at such a time, we would not fear but that we should break through our Enemies. Alas! Did not God make those Souldiers, and all the World out of nothing? and doth He need their help to deliver us? If he please to deliver us, the want of their aid shall not hinder it: if not, twelve Legions should not be able to procure our safety.

Use 7. If God, that needeth no means to do us good withall, but could have supplied all our wants continually out of nothing, were yet pleased to create abundance of Creatures to be means of good unto us; this should teach us not to tempt the Lord by presumptuous neglect of the means which God hath created for our good, but chasktully to use them: say not, God can help me without means, therefore I care not for them; but rather say, God by giving means hath manifested his pleasure to help me by them; therefore I will take them

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as helps with thankfulness from the hand of God.

Use 8 This should make us fear the great God, who had made all things of nothing, and not fear any Creature of His more than the Creator. See our folly and vanity of mind herein; we fear Man so much, that for fear of him, we sin against the Lord without fear or care. Vain Man! dost thou think that the Creature which was nothing it self, and which God made of nothing, can hurt thee more than the Creator, who by his Almighty Power made this Creature of nothing; and gave it all the Power which it hath, either to help or hurt? This error of our foolish minds is no better than madness, if it be rightly considered: The Lord give us wise and understanding hearts. Fear him that can raise terrors and troubles unto thee out of nothing, that can set thine own affrighted conscience against thee, and make thee an intollerable burden to thy self, that can bring more misery to thee out of thy own bosome, than all the World can work against thee. It is more dangerous beyond comparison to have God against thee, than all the Men and other Creatures in the World, which were made of nothing by him.

CHAP. VII.

Use 9. **T**His should also move us highly to esteem, and love the Lord, who is
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the Maker of Heaven and Earth, above Heaven and Earth, and all things in the same. Here is a case which doth wonderfully discover the naughtiness and perverseness of our hearts, that many of us esteem and affect some one poor silly Creature above the Creator of all things. Alas! before the World was, He was as perfect, as blessed, as excellent as now he is, sith hence the creation of all things, but the World was nothing before he made it. These things of the World, which now seem such Pearls in thine eye, were nothing, had no excellency in them, but what he gave them: and therefore if there be any goodness in them, that should not withdraw thy heart from God to them, but cause thee the more to admire and love the Lord, who out of his infinite goodness gave them all, that which seemeth so good in them, unto thee, when of themselves they had neither goodness nor being. The pleasantness that is in Meat and Drink, did it not wholly come from Gods infinite sweetness and goodness? Do not then lessen thine affection to God out of a brutish appetite toward them, but rather use them in Christian sobriety, with an heart lifted up unto God, and admire his infinite goodness and sweetness, whereof thou tastest some drops in these creatures. Are worldly riches things to be desired in thine opinion? All the riches in the World came out of the infinite treasury and store-house of his All-sufficiency, or Self-sufficiency. Therefore if thou wilt be rich,

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covet him, and long and labour to possess and enjoy Him for thy portion, and so thy Riches shall be more than all the golden Mines in the World can purchase. Know this, that as these riches are nothing without Him, so they are as good as nothing, if you have them without Him; and that how rich so ever you seem to be in these outward things, yet you are poor and miserable, except you be rich in God: if thou hast not Him, thou hast nothing, for all things are nothing without Him; learn to esteem of God above all Riches, Children, Friends, and to account all things as nothing in comparison of Him, as the Psalmist did. *Whom have I in Heaven but thee, and there is none upon Earth that I desire in comparison of thee. Psal. 73.*

25. It is good for me to draw neer to God, he is my portion for ever. Let thy love to other things be cold, in comparison of thine affection unto Him; let thy Soul be carried with winged desires after Him: oh that I might enjoy Him more fully, who brought all things out of nothing, who is the fulness of all sweetness and happiness! Oh that I could enjoy Him, and that he would be mine, and I might be His, that I might live in His bosome, and walk in the Light of his countenance. For as Gbd did bring all things out of nothing immediately, & the things so brought forth were most pure and good, and excellent, according to their kinds; but those that were brought forth since by the Creatures, as His Instruments, have degenerated, and lost much of their first excellency.

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lency : So the sweetness and comfort that is to be had immediately from God, in a spiritual communion with Him, and in beholding by faith his loving countenance through Jesus Christ, is incomparably beyond all the sweetness, which is instrumentally conveyed to us by the Creatures. Therefore let our Souls long and labour to drink immediately out of the Fountain, to tast and see rather how good the Creator is, than to glut our selves with a sensual sweetness of the Creature. Oh the pure Waters of the Sanctuary, which flow immediately from the presence of God into the souls of the faithful ! The Spouse in the *Canticles*, saith, *The Name of Christ is like a precious ointment poured forth*, full of fragrant sweetness, and therefore she begins her Song of love thus : *Let him kiss me with the kisses of his Mouth*. She desireth immediate communion with him. A Love-Letter will not satisfy Her. but his Mouth to her Mouth, Himself by his blessed Spirit imparted and communicated to Her : So tell a faithfull Soul longing after immediate communion with God, here is wealth, honours, pleasures, &c. His Answer will be : *What talk yee of this dross and dung, of these shadows ? Away with these muddy trifles, give me God himself, and take from me all the World : it is the Creator whom I love ; it is this All-sufficient God, with whom the whole World is not worthy once to be compared : Give me Him, and take from me what you will.*

CHAP. VIII.

Use 1c. **S**EEING God made all things of nothing, when being nothing, they could deserve nothing at his hands; and being made, they could not help or profit him in any kind, this should move us in imitation of his free goodness, to do for those that cannot deserve any thing from us, who are not likely to be able either to help or hurt us, or to make us any requital. The Lord did this, when no Law bound Him to his Creature: but we are bound to do for our fellow Creatures, by the Law and will of our Sovereign Creator. It is great shame for us to grudge at this, and hang back, saying, it is but cast away, I shall have nothing for it. God gave Being to that which was nothing, and which could add nothing unto him: but the most unable Man may possibly do us some good in some case or other; and though he should be unable, yet God is able and ready abundantly to reward us; whereas none could recompense his work which he did, in giving Being to the Creatures which were nothing: yea all Men are of one and the same blood with our selves; our bone and flesh; of our Kinred, issuing out of one stock, as branches of one Root: all the blood that runneth in the Veins of all Flesh, it streamed down from one Fountain, even *Adam* our common Father, and therefore there is special reason that we should one do for another.

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But what kin was the infinite *Jehovah* unto meer nothing, to emptiness itself? what nearness was there between him and it, that he should bestow so much upon it, even the whole World? none at all; but rather an infinite distance between an infinite Being and meer nothing: yet thus did the Lord give Being to nothing, and made that to be which was nothing. How then should we blush at our unnatural churlishness in this behalf! and learn of God to do for them, that cannot do for us, nor recompense that which we do for them, that we may be like our great Creator, and our Father which is in Heaven.

CHAP. I.

Colos. 1. 16. For by Him were all things Created, that are in Heaven, and that are in Earth, visible and invisible, &c.

SECT. I.

HAVING spoken of the Creation in general. I come now to the Creatures in special; which are (as learned *Zanchy* divideth them) of three sorts. 1. *Visible*. 2. *Invisible*. 3. *Partly visible, partly invisible*. Of the two former sorts the Text in hand speaketh, and under them both, includeth the third also, which partaketh of both the other kinds; but I have chosen this

this Text purposely for the first and second kinds, intending upon a more peculiar Text to speak more largely of the third. By the Creatures visible, I mean all substances meerly bodily, though some of them cannot be seen, as the Ayr and Spirits in sensible Creatures: yet under [visible] these I comprehend by a Synecdoche, because sensible, and such as may be discerned by some sense or other. By invisible, I understand all Creatures meerly spiritual, free from all bodily substance, as the Angels. By those partly visible, partly invisible, I understand Man-kind, consisting of his Body, which is a gross material substance, and his soul which is of an intellectual and spiritual nature.

Of the first, *Moses* writeth at large in the first Chapter of *Genesis*. And therefore in the first place, observing that God made all bodily creatures, I will fetch the explication of this point out of the Holy Story, the most ancient that ever was penned; the Original Diary of the World, and Chronicle of the Universe; where first, you have the Creation of the whole in the first Day, and therein two things:

1. Passive.

2. Active.

The passive substance was the huge unwrought Mass of things, without any distinct form or shape, not yet distinguished and digested into several kinds of Creatures, not qualified with those several perfections of natural goodness, which afterward the All sufficient Creator bestowed upon its several parts. *Moses*

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tells us, it was *without form*] without any special or distinct form or shape: *and void*] like a ruinous, confused heap; void of beauty, void of perfection, void of such qualifications, as should make it very good. Again, it was dark. [*And darkness was.*] This confused lump lay wrapped up in the thickest Mantle of utter darkness, without any the least glimpse of light, that can be imagined, most dreadfull and hideous, but that there was no Creature then made to be affrighted by it. This darkness was upon the face of it, or the superficies; it was not only a dark Mass within, but the very surface or out-side of it was void of all glimpse of light shining on it. *Again, it was deep.*] An huge Mass of wonderfull and extraordinary bigness, which yielded stuff and materials for the framing all bodily substances afterwards, except the Heavens, (if at least they are to be excepted, as for my part, I think they are) and (as I conceive) the Text makes it cleer. For *In the beginning*, it is said, that *God made the Heaven and the Earth*. And the next words are; *And the Earth was without form, &c.* So that by the Earth before, I understand the rude Mass of things, out of which was brought Earth, Water, and other Creatures compounded of these: and this Earth was distinguished from Heaven; and as this Earth was without form, so the Heaven was without light at the first: so that this (I conceive) at the first, was made that huge Orb or Sphear of Heaven, without

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without Sun, Moon, or Stars, and together with it, the common matter of all inferiour Bodies: for first he saith, the Heaven and Earth were made; but he doth not say that the Heaven, but the Earth only was without form and void; *And the Spirit of God moved upon the Waters.*] Or hovered over this mixed Mass of Earth & Waters, as the Bird over her Egge, by its divine vertue framing and shaping distinct and several sorts of Creatures, out of this common lump.

On this first Day was the Light created, as an active Instrument to distinguish Time, and as I conceive, so also to be used in bringing forth distinct and special Creatures, by vertue of a quickning operative heat accompanying this Light. This Light you see was before the Sun, which was not created until the fourth Day. And in probability, this Light was fixed and radicated in the Heavens, and so shined here upon this confused heap of the Earth and Waters: for had it been without a subject scattered abroad throughout the vast and void empty spaces between Heaven and Earth on every side; where had the distinction been between Day and Night? And therefore I conceive, that this excellent Creature being seated in Heaven by the Father of Lights, did shine upon half the Earth at once, as now the Sun doth, and so was carried about with the motion of the Heavens, and made Day where it shone, and left the Night there whence it removed: so that whiles the Earth continued with-

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without form, and had its face covered with darkness, there was the first Evening; and when the Light was made and shown upon the Earth out of darkness, there was the first Morning; and this Evening and Morning were the first Day.

SECT. 2.

IN the second place is to be considered the distinction and division between the greatest parts of the Earth and Waters.

1. The division of the upper parts of the Waters from the lower parts of the same, which was by the Firmament, or Body of the Ayr, which God made between the upper and lower parts of the Water, which I apprehend thus: That although the Earth and Waters lay confused together in one heap, yet the thinner parts of this lump coming neerer the nature of Water, was raised to the upper part; and that these muddy Waters lying in an huge heap above the grosser and more earthy part, the Spirit of God did penetrate into them, and by his vertue rarify the middle part of this watery matter, turning it into an huge, spacious, but much purer and thinner body of the Ayr, which is called an *Expansum*, or out-spread Covering, whereby a separation was made between the Waterish matter, compassing and hiding under it the whole Earth on every side, and the upper parts of the Water, which in Clouds and Exhalations, were drawn and raised

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sed up; some higher, some lower, above some parts of this Ayre or Covering. And this Firmament is called *Heaven*; even the same spoken of elsewhere in Scripture: *The Heavens shall bear the Earth, Hos. 2. 21.* That is, the Ayre shall shewre down fattening Showres upon the Earth, and so we read of *The Fowles of Heaven*, that is, of the Ayre: As *S. Paul* also calleth the Heaven of the blessed Saints and Angels, *The third Heaven*; and so proportionably, that which is the place of the Sun and Stars, is the second, and this of the Ayre here mentioned is the first Heaven; and this Evening and Morning wherein this was done, was the second Day, though yet without a Sun.

2. As there was a distinction of the upper and lower parts of the Waters; so now of the Waters from the Earth; the Waters that encompassed & wholly overwhelmed the Earth before, being by the Word of God gathered together, and shut up in one place, and called *Seas*; so that the dry Land, which was altogether hidden before, did now appear: the wisdom of God thus providing for those Creatures, which he purposed to place upon the Earth.

Next to this was the furnishing the Earth with Plants, Trees, Herbs, Grass &c. which were the first Creatures that had life, and that the first degree of life, viz. Vegetation, without sense or motion from place to place, yet endued with a seminal virtue, enabling them to

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to propagate their kinde, and to bring forth an encrease. And this was the work of the third Day, when as yet the Sun was not created.

SECT. 3.

NOW follow the Ornaments of the chief part of this glorious Building. 1. Of the Heaven on the Fourth Day. 2. Of the Air and Waters on the Fifth Day. 3. Of the Earth on the Sixth Day. Now the Lord having without Sun, Moon, or Stars, given Light to the World three Days together, doth by his All-mighty Word create Lights in the Heaven, viz. the great Light of the Sun, which should now henceforth become a Fountain of Light both to other Stars, and to the rest of the World, by which the Day should be ruled: and then a lesser Light, though in appearance great to us at a neerer distance than other stars, even the Moon to rule the Night; so that now there should be some Light in the Night, and not meer Darkness, as in the three former Nights: but either the Moon should shine with greater brightness on the Earth, or (at least) the Stars should give some lesser Light in the absence of the Moon, and even in the most cloudy Night should give some little abatement of utter Darkness. But this was not all; these glorious Bodies were to serve for *signes and for Seasons, and for Days and Years*: Wherein,

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I. I embrace the Opinion of *Parents*, who acknowledgeth the Stars to have a three-fold kind of Signification;

Parai comment in Genes.

Natural.

Civil.

Divine.

1. *Natural*: as they signify and fore-shew Rain and Drought, Cold, Heat, Famine, Plenty, Eclipses, &c By their rising, setting, opposition, conjunction, &c.

2. *Civil*: As they shew unto divers sorts of Men, when is fit time for several employments viz. Pilots, Fishermen, Husbandmen, Physicians, &c.

3. *Divine*: So they many times foreshew the judgments of God to come, as Wars, Pestilences, Conflagrations, and fearfull alterations of States and Kingdomes.

II. As they are for *Signes*, so likewise for *Seasons*. The *Sun* by his variety of motion, making the *Spring*, *Summer*, *Autumn*, and *Winter*, and the *Moon* making *new Moneths* by her changes and revolutions.

III. They are likewise for *Days and Years*: the *Light* carried about before, made the *Day*, but now the *Sun* should measure the *Day* from this fourth *Day* to the last *Day*, the *Day* of Judgment, by encompassing the *Earth* in twenty and four hours, making a natural *Day* compleat; and by a full revolution to the same point where it begun, making a full *Year*.

IV. To give *Light* to the *Earth*: without which

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which all the Creatures would be in Dark-
ness, and with that Light to impart a cher-
ishing heat and warmth, without which the
natural heat, and living Creatures would soon
be extinguished. And this Evening and Morn-
ing was the Fourth Day. viz. with those three
that were before the Sun; but the first Day
wherein there was a Sun to give Light.

The next Day, the Air and Waters were
furnished, where it seemeth that God brought
both Fowles and Fishes out of the Waters:
so it seemeth the Fowles were brought forth
out of the Waters above the Firmament, and
now are appointed to fly in the Firmament or
Air; and the Fishes were brought forth out
of the Waters below, where yet they abide
and swim; this was on the fifth Day. On the
Sixth Day was the Earth furnished with
Beasts, and creeping things of every kinde.
And last of all was created a Lord of the rest,
even Man upon the same Day; of which more
hereafter. Thus much for these bodily Crea-
tures, concerning which something may be
profitably spoken by way of Application, and
something also by way of Allusion.

CHAP. II.

Use 1. IN that God did choose to make the
World in this space of time, who
could as easily have made it, as well in one
moment, as in six Days; this should teach us
to

to take time for Meditation on his Works. He that could in one instant, at one word have brought forth Heaven full of Stars, the Air full of Fowls, the Water full of Fishes, the Earth full of Beasts, creeping things, Trees, &c. was pleased to make several Days works of this wonderful Creation, and to proceed distinctly and orderly in his work: teaching us by the manner of his working only by his Word without Instruments, that he could have done all at once, which now he did at several times: it being as easie for Him at one word to say, let there be a perfect World, as at one word to say, *Let there be Light*; and on the other side, by this stay and pause in working, teaching us to stay in our thoughts, and to cause our minds to dwell upon his glorious works; our minds (I say) which are of narrow capacity, and can but take in things by peece-meale into their consideration. The eyes of our Souls are but narrow, and it is not enough for them at one glance to view the whole frame of this glorious Building: but rather by sedled Meditation to fix themselves up n it, and leisurely to pass from one part and point thereof to another, and in every part to admire the Infinite and All-sufficient perfection of the Worker. It is that which may make us ashamed, and tremble also, that if God should call our Consciences to account, few of us could say that of all the time we have spent, ever sith-hence we had the use of our understandings, in a serious Meditation on Gods

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work,

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works, to this end that we might glorify the Maker, would not make up one Week, not one six Days, not so long as the Lord was in bringing them forth. Is not this a shame for Man, who was made of purpose to glorify God in his works, that he should not in all his life spend so much time in meditating on the works of God, notwithstanding his dulness and sloth of apprehension, as the Lord was pleased to take in making of them. notwithstanding his Omnipotency, which could have made them all in less than one minute, as easily as in a thousand years! This therefore should cause us to humble our selves for our failing in this regard, whereof we are guilty in an high degree; and move us to spend more hours in studying this great Book of Nature, which the Lord hath spread open before us, therein describing unto us those invisible things of his Eternal Power and God-head in such plain and legible Characters, that he which runneth may read them: every main part being (as it were) a several Volume, the Heaven, the Aire, the Earth and Waters, every Creature in these being a several Leaf or Page: every part of each Creature; every natural property, quality or created vertue in each, being a several line, or (at least) word or syllable, deserving a studious and attentive Reader; that is, one that will seriously take into his thoughts the admirable incomprehensible excellency and perfection of the Maker. And as our Saviour speaking of *Daniel's Prophecie*, concerning
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the abomination of desolation standing in the holy place, saith, *Let him that readeth consider*: so say I of these great works of Gods Creation, which we may call the Books of Nature, written with the Finger of God, let him that readeth them consider: let him that looketh upon them, not do it with a careless eye, but with attentive thoughts, and most effectual Meditations: yee may not herein be like idle Readers, that only looke at the beginning of a Book, to see the name, and then throw it away again. And what if I should say, it were expedient herein to follow the same order in considering of the Lords works, as the Lord himself did in their Creation; that is, to bind our selves to do the work of the Day in its Day, namely on the same Day wherein each work was done, to meditate on the work of that Day? I will not say, that he sinneth, who doth not follow this order, I know no such warrant. But this I say, considering our weakness, who must have time to make a distinct consideration of things, considering how apt we are to be carried away with idle, impertinent and unprofitable musings, and so to look away from those things whereupon our thoughts should especially be fixed: considering the great and admirable variety of Creatures, and of natural qualities and perfections in those Creatures, all issuing from that one single, but All-sufficient perfection of an infinite God; especially considering that the Lord hath been pleased, not only to let us know, how many Days he

spent in the Creation of all the whole, but also particularly and distinctly to acquaint us with his several Days works; telling us what he did the first Day, what he did the second Day, &c. I dare boldly say, it is expedient even to tie our selves to set apart some time in those several Days, for a more special view of those several works. The work it self is necessary, and a more natural and convenient order to be used in performing it, I cannot think of, than this which I now propose.

CHAP. III.

Meditations on the first Days Work.

SECT. I.

LET us now consider what was the first days work, and that upon the first day, which now we call *the Lords day*, and therein first consider what was done in the Evening of that Day, and then what was done in the Morning.

I. What was done in the Evening: it seemeth that in the Evening or Night, was made the Heaven without Light, the Earth without form, darkness covering the face of the deep. and the spirit of God moving upon the surface of the Waters. And here is plentiful matter for thy thoughts to work upon, on this first day of the week.

I. Then admire and magnify the wonderful power and wisdom of the Lord, in stretching
ing.

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ing out the huge and far-spreading body of the Heavens, encompassing all the rest of the Creatures, after-mentioned. And let the wonderful circuit of this Creature make thee with much holy admiration to look upon that infinite *Jehovah*, by whom it was created: and if the Heavens be so great, that they exceed thine imagination; how great is He of whom it is truly said, that *Neither the Heaven, nor the Heaven of Heavens can contain Him!* if the Heavens be so glorious, how unspeakable is His glory and Majesty, who hath the whole Heaven for his Throne, and treadeth upon the Earth as his Foot-stool? yea consider, that if Gods wisdom, power, greatness, &c. be so notably manifested in these Earthly Creatures which we see, it is much more gloriously apparent in the wonderful frame of the Heavens, which we can scarcely see by reason of their distance, not doubting, but that the Heavens doth as far excell these lower Creatures in the excellent perfections of its nature, as it is above them in height of situation.

2. Again, let this make thee wonder at the goodness of God with a thankful heart, who hath not only given Man a pleasant dwelling here on Earth, plentifully furnished, and a Lordship over other Creatures, brought out of the same common Mass with himself, but also offereth him a place in the highest Heaven, that he may dwell for ever in his glorious presence; yea, that he may sit down with him in his Throne, as it is said in the *Revelations*:

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so that Man who is but dust and ashes, even a very piece of this lower Earth, shall be exalted above the rest of the Creatures, and made to dwell for ever before the face of God ; seeing then the Lord hath made Heaven for Man to possess, let not the Earth then so steal away thy heart, O Christian, as if there were no better thing than the Earth for thee to enjoy : let the Heaven be of greater force to raise and lift up thy heart toward it, than the Earth to sink it down-ward : see thine own folly, and bewail it, that thou hast spent more precious hours, employed more serious thoughts upon some few spans of the Earth, or in gathering some few pieces of white and red Earth, than in seeking an assured title of an inheritance in those glorious and spacious Heavens. Think with thy self, that no pains can be too much ; no service too hard, no endeavours too constant, no affection too eager in seeking Gods Kingdome, and its righteousness. When God would comfort *Abraham* in hope of the promised inheritance, and so make it a motive to him, that he might be stirred unto obedience, and strengthened in the faith ; Look (saith the Lord) *East-ward and West-ward, North-ward and South-ward, for all the Land which thou seest, to thee will I give it, and to thy Seed for ever, Genes. 13. 14 15.* So wouldest thou have encouragements for obedience, wouldest thou know why thou shouldest do these and these duties, and shun these and these sins ; then look up to Heaven, have an eye to the glorious
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inheritance, which God hath provided for thee. Wouldest thou fain be above the reach of malicious tongues, or other injuries, look up to Heaven; they shall not touch thee there. Wouldest thou learn *contentedness* with thy portion, look up to Heaven! Thou art apt to think thou hast not enough here, but when once thou shalt take hold of that Heavenly Kingdome, thou shalt say, I have enough. Look up to Heaven, and remember, that Christ is there, in the same nature of Man, wherein now thou walkest up and down, making intercession for thee, and that thou hast a sure friend, a Surety and Advocate, a Spokesman, one that is thine Head, and to whom thou art united as a Member, now in the highest part of the whole Creation. Consider the dignity and priviledge of a Christian, whose happiness is as far above that of the Worldling, as the Heaven is above the Earth.

3. Consider the restless motions of the Heavens, never at a stop, never abating in any degree the swiftness of their motion; and learn both the perfection of God, whose providence is in a continual course, by which, as well the Heavens, as the lowest Creatures, are carried about, all in him moving and having their Being: and on the other side take notice of thy duty, and learn to go on in a restless course of godliness, as one carryed about by the power of the spirit; as the first mover in all the ways and works of God; whereby the heart (as the first wheel) is stirred, and the whole

out-

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outward Man carried about by that motion, from which proceedeth both to will and to do, according to his good pleasure.

In the second place, to the first Nights work belongeth the Creation of that first confused lump and mass of things, here called *Earth*; but having in it (as it were) the stuff and materials of all these lower Bodies,

1. Consider what a rude mishapen lump this was at the first, and in thy thoughts strip the Earth of all its glory; consider it bare and naked, without Grass, Trees, Herbs, Men, Beasts, Light, or any thing that belongeth to its comeliness, furniture, or perfection: and then remember, that as it had Being, so all its excellency and beauty was from the Lord; and therefore suffer not any thing belonging to the Earth, not any thing that partaketh of it, or is of kin unto it, to draw away thy heart from him, who gave it all that it hath: let not that which is wholly God's, draw thee from God, but rather lead thee to him. Take the Earth as it was of it self, and it was nothing: take it as it was in the beginning of its Being, and it was as good as nothing: it had not any excellency of Being to draw thine heart after it, if then thou hadst been Created: and then conclude it were a madness to conceive it thus to be decked and dressed up by the Lord himself for this purpose, that it might draw thy heart from him, and move thee to prefer it above him.

2. Learn here to see a Picture of thy state
of

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of unregeneration: thy body of sin, what is it but a very Chaos, a rude confused lump of disordered lusts, Earthly affections, and muddy distempered passions? Is it not without its proper form? Doubtless the Soul hath lost that beautiful shape and Image of its Maker, consisting in wisdom, righteousness and true holiness; darkness is upon the face of it. What a misty Night shadoweth the understanding of every natural Man, so that he cannot discern the things of God? Alas! he hath no Light, the Day is not dawned, neither is the Day-star risen upon his Soul: he speaketh, readeth, heareth of God of his love in Christ, but hath no cleer sanctified apprehension of any Heavenly mystery: he looketh blindly upon his sins, upon his afflictions, upon his crosses, upon his comforts, upon all or many of these, that which the faithful Soul sees, whose eyes have been enlightened by the Father of Lights: learn hence to see what thy condition is, and so loath thy self in poverty of Spirit. And as this senseless lump of things lay dead, until the Spirit of God moved upon the Waters: so consider what a piece of dead Earth thou wast thy self, and how thou didst lie like a senseless block, without all beginnings of spiritual life, until the blessed quickning Spirit of God began to stir in thine heart; and learn to defy all proud conceits of thine own from an humble heart acknowledging, that by the Grace of God, and through the work of his Spirit, Thou art what thou art.

3. By

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3 By this Evening of utter darkness which was before the first Day, learn to consider that dark and dismal Night, wherein the Church of God was, after the death, and before the Resurrection of our Saviour, who rose to life upon this first day of the Week. What sad thoughts possessed the Souls of those faithful Women, who this Night were coming with their Obedts, to do honour to his dead Body, whose life was so precious to them? When the former hopes of his Disciples were clouded with such dark distrustful conceits as this. *We had hoped that it had been He, who should have saved Israel.* Surely, heaviness endured with them this Night, but joy came in the Morning: the Sun of righteousness arose out of the Grave, as here the Light was commanded to shine out of darkness: and thus it was verified, which our Saviour spake unto them: *Yee shall have sorrow, but the World shall rejoyce, and your sorrow shall be turned into joy.*

SECT. 2.

LET us now consider what was done on the Morning of the first Day: here turn thy thoughts to consider of that excellent Creature [the Light] which the Lord called for in the midst of Darkness, and which immediately came at his Call; when Darkness was upon the face of the deep, God said, *let there be Light, and there was Light:* Admire this

wonderful change which the Lord made upon this Day, when suddenly the Light brake forth there, where was nothing but Darknes: the glory of God is notably seen by this Light, inasmuch as without the help of Sun, Moon, or other Stars, he created a bright shining Light to drive away that Darknes, wherewith those beginnings of the Creation were enwrapped. We should think it strange to see at mid-night a perfect Light suddenly breaking forth without any dawning, or such other degrees of preparation; the Ayr in one instant becoming as light at mid-night, as at Noon in the clearest Day: yet this was more, inasmuch as it was the first appearance of the Light that ever was in the World, there being no beginnings, no glimpse or degrees of it before. And here consider:

1. As the Light was created upon this day: so Christ (the Light of the World) did this day arise out of the Grave of Death and Darknes; and by his Resurrection the Light of his God-head did shine abroad into the World, which before was over-shadowed with miserable blindness and darkness; so the Apostle saith, *He was declared to be the Son of God with Power, according to the Spirit of Holiness by the Resurrection from the Dead, Rom. 1. 4.* His time of suffering was the hour of Darknes, and a kind of Night: his ignominious death, burial, and abode in the Grave, was so dark a Night, that in it the quickest eyes, even the faith of his own Disciples could hardly discern him

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him to be the Son of God, and Saviour of the World. But being risen, he made it manifest that he was the Son of God, as the Sun doth shew it self by the brightness of his own beames; and now he cast abroad the light of his heavenly truth in the Ministry of his Apostles, by whom was Preached Christ Jesus, dead for our sins, and risen again to make us righteous.

2. Consider, that as on this Day the Light was created, and this day Christ the Light of the World did arise, so the Lord hath ordained, that on this day the light of the holy Gospel should shine brightly and plentifully in his Church, through the preaching of the Word; and therefore consider seriously with thy self, that on this day thou must set thy self with an open and fixed eye of thy Soul to receive the Light; that is, with a willing, teachable and attentive mind to receive the Word of God, which is a beam of light issuing from him, who is the Father and Fountain of Lights. Sad is the practice of many, who like Owles and Bats, and such other Night-birds, shun the Light, and come not abroad in such times when the Sun shineth; namely, such as purposely keep home on this day, and are offended at the Light, causelessly absenting themselves from it, or wilfully refusing to entertain it; such as would like the World better, if it were over-shadowed with a Night of ignorance; and like those Churches best, that have but dark Lanthorns; or such Candles, as after a little

little time of blazing, go out with an unfavoury snuff. Oh think it a special mercy of God, that he holdeth forth the Light unto thee on this day, and do thou with all readiness both look toward it, and walk by it.

3. Again. Consider, that as Light was the first thing which was made, when the Earth was without form and void; so when any Souls in the state of natural corruption, are without Christ formed in them, void of grace, full of pollutions; the first thing wrought in us is a light of sanctified knowledge, sound illumination, before we can bring forth any duty pleasing to God. And therefore be not deceived, like those, who think that *Ignorance is the Mother of Devotion*: Ignorance is as great an Enemy to the Soul, and its salvation, as utter darkness was to the World, and to the Creatures in it: and that spiritual light is as needful for the former, as this other light was for the latter. They therefore that are in their natural blindness, are as far from the new Creation, as the Earth was from its natural perfection, while darkness was upon the face of the deep.

4. As God alone by his Call did bring forth Light; so think you, that all the knowledge which thou hast (especially in Heavenly things) is wholly from God, without which nothing was in thee but utter darkness; and therefore thou hast no more cause to be proud of thy knowledge, than that muddy heap of Earth in the beginning had to brag of the Light which

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shined upon it by the command of God; whereas of it self it was altogether dark and covered with darkness.

5. Consider the benefits which thou receivest by this Creature; it giveth *thee* the use of thine eyes, it delighteth that sense: it freeeth *thee* from many fears, which darkness doth naturally suggest unto thee: it sheweth *thee* things in their right colours; it helpeth *thee* in avoiding many dangers, in obtaining many comforts: it is a guide unto *thee* in thy travel: it is comfort in thy labours; it is a means, whereby thou maist converse with others: it is not to be imagined how many wants and inconveniencies the loss of this Creature would bring upon *thee*: for among other things, it hath a cherishing warmth and lively heat accompanying it, whereby it giveth life, and preserveth life, motion, and natural heat in Men, and other Creatures; and therefore conclude, *Ob Lord, our God! how wonderfull are thy works*; and especially this first-born Creature, the Light, which upon this first day thou diddest cause to shine out of utter darkness! and when thy heart is covered with a dark night of sad uncomfortable thoughts, then look up to him who can cause the light to shine out of darkness, and joy and comfort to arise out of sorrow and heaviness.

CHAP. IV.

Meditations on the second Days Work.

FROM the first, come we to the second day, which we ordinarily call *Munday*. Here you are to consider the wisdom and wonderful power of God, in making a division between the huge heap of the Waters, spreading the Firmament of the Ayr between its parts; raising the Clouds above, and there making treasuries for Rain, Hail, Snow, and other meteors: Oh consider the goodness of God in giving thee this admirable Creature of the Ayr, which feedeth thee with Breath continually, whereof the poorest Beggar hath as large a portion, as the greatest Monarch. Consider that the least draught of this Ayr is more than thou canst deserve at the hands of God, who yet art apt to repine and murmur, when thou hast not fulness of Bread, and art abridged in some small degree of the plenty which thou hadst at other times.

I. Consider, that as without this Ayr the natural Man cannot live, so neither can the spiritual Man, without the blessed spirit, which giveth an heavenly breathing to the Soul regenerated, as the Ayr doth to the Body. And as the Ayr doth pass unseen into the Body, but then is breathed out again in a visible manner, so the spirit of God worketh and conveyeth his heavenly influence in an hidden invisible

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manner into the minds of the faithfull; but is visibly breathed forth again (as it were) in regard of its fruits, in holy speeches, and heavenly actions, that Men may see the good works which he bringeth forth in the godly, and glorify their Father who is in Heaven. Wonderful are the effects of the Ayr, and according to it our Bodies are usually enclined and disposed; yea, and our Souls too in some respect, by reason of the neer Neighbourhood between the Soul and the Body, and the special affinity between the Ayr and the Spirits in the Body, which are the immediate instruments of the Soul. We of this Kingdome have special cause to bleis God for one of the sweetest and most temperate Ayres in the World, serving much for delight, for health, for our furtherance even in the best things, if we were carefull to make the best use of such a blessing; a quick and kindly Ayr being no small help to the spirits, even in the service of God.

2. We may further consider, that as such stoppings as hinder the Ayr from passing too and fro, do endanger the natural life: so those sins that stop the lively working, moving and breathing of the sanctifying spirit, do endanger the spiritual life. The Wind (which is the Ayr stirred and moved) and is (as it were) the same in the Ayr, which the Waves are in the Sea, is of wonderful force and strength: it beareth down Trees, Buildings, and things of wonderfull strength and bigness; it tosseth the Seas, and rouleth in the Waves, and worketh

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eth wonders in the deep; hereby magnifying the Almighty Power of its Creator; *Who* (as the Psalmist saith) *rideth upon the Wings of the Wind.* And yet you must remember, that *the Winds and Seas obey him*, who sent a calm, when *Jonas* was cast out of the Ship; and at another time, when Christ came into the Ship: so when sin is cast out of the Soul, and Christ received and embraced, then the tempest of an accusing conscience is calmed, and a sweet peace followeth upon it, which passeth all understanding.

3. As the Ayr is sometimes more, sometimes less stirred by the Winds; so the blessed spirit of God, blowing when, where, and how he listeth, doth sometimes (as it were) breathe more strongly, and sometimes impart a less measure of his heavenly vertue. In the second Chapter of the *Acts*, at the Feast of Pentecost, he came down *like a mighty rushing Wind* upon the Apostles, who were gathered together, and so they were carried mightily in the Power of the spirit, to spread the Gospel of Christ throughout the World. But ordinarily, the blasts of the spirit are not so strong, and so our pace is but slow in the ways of God: and therefore should we pray with the Spoule in that song of Songs. *Arise O North-wind, and come (O South, and blow Cant. 4. 16. upon my Garden, that the spices thereof may flow forth.*

4. But in this Days work, we are especially to consider *the Clouds above*, which are thole

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Waters above the Firmament, and in these admire those store-houses of sweet refreshing Showres, which water the Earth with a fattening dew and fruitfull moisture, that it may yield encrease for the use of Man and Beast, which should make us to admire his goodness: and on the other side, to tremble at his displeasure, who once did open the flood-gates of Heaven, so as to overwhelm the World of the ungodly, destroying all that breathed, those only excepted which were contained within the compass of one Ark: where also we are to admire his patience, who thus long forbear-eth sinners, being continually provoked; although he hath not only flood-gates of Rain and Water but also store-houses of Hail-shot, mortal Thunder-bolts, treasuries of Fire and Brimstone, &c. whereby he could in a moment many thousand ways avenge himself of his Enemies.

5. Consider, that as that ground is neer unto cursing, which drinketh of the dew of Heaven, and receiveth the Rain, and yet bringeth forth no encrease: so that case is dreadfull, when the Heavenly dew of the Word falleth continually upon the heart, and yet it remaineth altogether barren and fruitless toward God.

6. Consider also how the Lord giveth snow like wool, casteth forth his Ice like morsels, scattereth the boar-frost like ashes. In this Ayre are to be admired the hideous claps of thunder, the dreadfull flashes of lightening, where-

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whereby the Lord sheweth his Almighty Power and Majesty: and as he made shew of these terrible things in the delivery of his Law; so even common sense may teach us, that he will be much more dreadfull, when he calleth to account the impenitent transgressors of his Law; yea, we should consider, that the same reverence is to be yielded to Him, when he speaketh in the soft still voice of the Gospel, which was due unto his voice, when it was attended with thunder and lightning.

7. Learn to acknowledge Him in the different change of weather, be it seasonable or unseasonable, and to call upon Him, and give Him thanks, as the cause requireth.

8. Let the Ayr, filling all empty corners in the World, in a wonderfull manner, leaving no creek nor crany in any degree not filled, put thee in mind of the infinite presence of God, who filleth all in all, and through all: And thus much for the second Day.

CHAP. V.

Meditations on the third Days work.

SECT. I.

I Proceed to the third Day, which with us is usually called *Tuesday*, wherein the Waters were gathered together in one place,

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place, and called *Seas*, and the Earth was dried and clothed.

1. On this Day then, thou hast special occasion to admire and magnify the wisdom of God, in foreseeing what was fit for the use of the Creatures; his goodness in effecting it, and his Power in crossing and controuling the first order of nature for this purpose. Consider this day, how all was Water; no sign of Earth, no Mountain, no dry Land appearing: and then on a sudden, by the Word of God, the Waters rousing together into one place, called *Seas*, and there abiding. And here consider what wonders are in this deep, what numberless swarms of Fishes swimming and floating up and down: of which afterwards on the fifth Day.

2. Consider, how admirable is the Power of God seen in bridling the Waves of the Seas, and by his invisible, but most mighty hand, holding them, in that they shall pass no farther. And thus also doth the Lord restrain the Enemies of his Church, both Devils and wicked Men, who otherwise would soon bring down a deluge of misery upon the people of God, and swallow up his little Flock: and therefore, as when thou seest the Waves beat furiously against the shore, as if they would return to their old place again; thou dost not fear it, because the hand of God keeps them in: so when thou seest the rage of the Enemies against the Church at the highest, yet remember, that the Covenant which God hath made

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made with his own people, is as a strong Bar against their might and malice.

3. Wonderfull is the Lords Majesty set forth by the greatness of the Seas, bordering upon so many Nations, and compassing the Earth about, yielding by means of Navigation a speedy intercourse between those Countries which are far distant from each other.

4. Wonderfull it is in the secret passages which it hath, whereby it sendeth forth Waters into the Crannies of the Earth, which in divers places break out again in sweet and fresh Springs, losing the saltness which they brought from the Sea; and then by the conjunction of many Springs, making Rivers, and emptying themselves again in the Sea. *Eccles.* 1. 7. So also we, who receive all from God, should return all to him again. It were a monstrous thing in nature, for a stream to wheel about, and come home, and sink into its own Spring again, not emptying it self into the Sea from whence it came. No less monstrous is it, but much more common, for us to run thus in a Circle, and to reflect wholly upon our selves, to aim at our selves, our ease, our credit, carnal contentment, and not seriously and effectually to bend our hearts and thoughts, to direct our aimes, to employ our gifts and talents of several kinds, for the honour and glory of the giver. A sin that will fall most heavy at the last day, if not repented of, and forsaken. How can we cross and oppose the Lord more (who made us for himself alone)

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alone) than when we make our selves only to aim at our selves? These Rivers run into the Sea, yet is not the Sea indebted to them, nor over-filled by them: when we have done all that we can for God, yet are we unprofitable servants; we cannot give him a recompence answerable to that which we have received; much less deserve any thing at his hands.

5. The perpetual course of these streams and Rivers fed by a living Spring, should put us in mind of that Well of Living Waters, even the Fountain of sanctifying grace, which Christ by his spirit shall cause to arise in the hearts of the faithfull. never to be dried up again: and such must our graces be, not like a little rain-water, filling the Cistern, and soon dried up, or drawn out, but like a Spring that giveth a continual supply. And as many Waters, which now glide along, and shew themselves in the Vallies, had their first rising in the Hills; as it is said, that the *Rhine*, the *Rbene*, and the *Poe*, three great Rivers of Germany, France, and Italy, have their Springs in those Moun-tains called the *Alpes*; so those streams of grace, which are to be seen in the low Vallies, even the conversations of humble Christians, had their beginnings in that Mountain of holiness, and came down from the Father of lights.

SECT. 2.

NOW then, the dry Land, the huge massy Body of the Earth appeareth, the Waters being

being put up in one place ; and here,

1. You may think of huge Mountains, deep Vallies ; in the bowels of it, veins of gold, silver, brass, lead, iron ; and consider, that these things which the World esteemeth most precious, and for which many thousands cast away their precious Souls, are laid up by God in the lowest and basest part of the Creation, buried under ground. And therefore, though in these we should admire the wisdom, goodness, riches of their Maker, yet at the other side, we must take special care, that we do not let them steal away our hearts from him, who made both them and us. That brazen Serpent which *Moses* made by the Lords appointment, was a Sacrament unto the *Israelites*, who had felt the Fiery Vengeance of those Serpents in the Wilderness ; but the Peoples sin in after times made it a dangerous Idoll, and so a *Nehushtan* or contemptible *2 Kings 18.4.* piece of Brass, as *Hezekiah* called it: so God hath created these mettals, &c. and hath given them their natures, beauty, qualities, for our use and his glory ; but if we give that affection to them which we owe to him, we make them Idols, and are to remember, that they are but a brighter kind of dead Earth, and that the meanest Soul in the World is of more worth, than a Mountain of Gold : and therefore it is a notorious indignity to the Father of Spirits, and Maker of all things, if we prefer one of his meanest works above Himself. Again, it is reported, that those grounds

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grounds which abound with Gold and Silver, are barren in bringing forth living Plants; as Trees, Herbs, Grass, &c. So the heart that hath a golden Mine, or a vein of Silver running through it, is barren in bringing forth any lively fruits of holy obedience.

2. But the Earth is without all ornament and clothing, now that the Waters are removed; neither did it bring forth one poor grass or herb, or any other thing, until the working and All-mighty Word of God laid a new Commandment upon it. *Let the Earth, &c.* And therefore do not think, that the Earth hath this vertue to bring forth of it self a yearly encrease, but that it would have layen like a dead unprofitable lump, without any thing growing upon it in the most seasonable time of the year, had not the Lord bidden it; and in bidding it, enabled it to bring forth. Consider then with thy self, that every years encrease, every crop of Corn, every Tree, every Grain every Seed, or Fruit of any Tree, every Grass and Herb, which the Earth beareth at any time, it came undoubtedly out of the Earth, by vertue of this Sovereign command of God: yea, as well the propagation and succession of these, as the first Creation, cometh from his word: for so he said; *Let the Earth bring forth the Tree bearing fruit after its kind, and the Herb bearing Seed after its kind, and it was so.* And therefore give all the glory to Him for these things, from whom all things are received: by whom the Earth is made fruit.

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fruitfull, and yielderh an encrease. Let us lament the unthankfulness, the pride and blindness that is among us. Do we not murmur (many of us) if we have not as much as formerly we had, as if now we could plead custome with God, and challenge it as a due, because we have had it so long, as if we could accuse him of withholding our right, when after many years of abundance, we are a little stinted, and have now somewhat less. Is not this great blindness? Do we not know that by our fall in *Adam* we forfeited all our right to these things, and that the Lord might justly have fed us no otherwise than some condemned wretches, with a poor pittance only to preserve life, that our misery might be the greater. All our right to these things was but by his free grant, this grant was but conditional, the condition of this grant we brake, where then is our Plea? Are we better than *Jacob*? *O Lord, I am less than the least of all thy mercies*, saith he. Is not this great pride, that Men should think themselves not well used (as it were) at the hands of God; and that they deserve better dealing. If thou haddest thy desert (whosoever thou art) thou haddest felt more misery long ago, than any ever felt upon the Earth: and this every one may seemingly acknowledge, whose heart God hath touched: Is it not great unthankfulness thus to requite the Lord? because thou hast enjoyed so much plenty heretofore, thou shouldest now much the rather with patience

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endure some scarcity: because thou hast received good, thou shouldest with more submission bear some evil, or want of that measure of good, as *Job* reasoned with his Wife. Nay, if many were put to it, I am perswaded, they could not say in their consciences, that ever they did pray for this blessing feelingly and effectually: and is it not a shame for thee to murmur against the Lord, for not giving that which thou never didst effectually ask? Nay, if we should consider the horrible abuse of Gods Creatures by all sorts; rich and poor, we may justly wonder that the Heavens are not long since hardened into brass, and the Earth into Iron against us.

3. Among these Plants observe how weeds and other hurtfull things do grow of themselves: but the best and most usefull must be carefully planted: so sin and corruption springeth naturally out of the evil soyl of our hearts, but grace and holiness are of the Holy Ghost his Plantation. Again, barren Trees are cut down by the provident Husbandman, that they may not cumber the ground, as you see in the Gospel, which should move us by bearing fruits unto God, *To work out our own Salvation with fear and trembling.* The leaves of an outward profession are not sufficient, but to them must be joyned the fruit of a sanctified conversation. The Tree, and every branch and twig thereof, receiveth sap, life, nourishment from the Root. Every true believer receiveth heavenly life and grace from Christ Jesus. So long

long as the Branch is joyned to the Tree, and so to the Root, it receiveth benefit and refreshment from the Dew and Rain; but if it be cut off from the Tree, the sweetest showers cannot preserve it from being withered. He that is truly united to Christ, as a Branch to the Root, by the spirit and faith, he receiveth benefit, growth, and spiritual refreshment from the outward meanes of grace, the Ministry of the Word and Sacraments. But if he be not truly united to him, the sweetest dew that ever fell from Heaven, cannot keep spiritual life within him: on the other side, though the Branch doth receive life and nourishment from the Root, yet it wanteth refreshment from the showers of Heaven: so those Fanatical dreamers are to be condemned, who pretend an union with Christ, and partaking of his Spirit, and therefore brag they have no need of the Word preached, or any outward means. Again, let the renewing of the face of the Earth by these Creatures every Spring, put thee in mind of the wonderfull efficacy of God his Word, which from the beginning unto this present time hath made the Earth thus fruitfull: and let it teach thee to rely upon his truth and promise in other things, as well as this.

CHAP. VI.

Meditations on the fourth Days Work.

SECT. I.

FROM the Third, I come to the Fourth day, which we usually call *Wednesday*, which was the first day that had a Sun to give it light, to which were added the Moon to rule the Night, and the Stars to attend her; which glorious work of a most glorious God should raise our thoughts to some holy meditation.

I. Now consider on this Day, how that as the Waters, which were before dispersed all abroad upon and about the Earth, were on the third Day gathered into one store-house, called *seas*; so the light, which was before diffused, through the huge spaces of the Creation, was now (as it were) drawn together into one Body of the *Sun*, as a full and common treasury. Consider here, that the Lord, who is in himself infinitely more bright than the light it self, needed no light in respect of himself: and therefore it was for us, that he made the light: and we should bless him for it: so in regard of himself, he needed no word, nor revelations of heavenly mysteries, being infinite in all knowledge and wisdom; and therefore it was for us, that he gave his Word to be a Light, and caused by his Spirit the bright beams of holy truths to be cast abroad into the

the dark World : therefore we may conceive, how shamefull our sin and unthankfulness is, that we must be entreated to turn our eyes toward this light, and to come to Church to hear the Word, whereas (if need were) we should beg a place in the house of God upon our knees, rather than go without this light.

2. Consider, that although the Lord was pleased to give light to the World, yet there needed no Sun whereby to do it : witness the light of the three first Days, wherein no Sun shined : so when it pleased the Lord to give the light of Heavenly knowledge to his Church, yet he needed no Books, no written Word to do it by : witness those two thousand years, and more from the beginning of the World till *Moses* wrote the Holy Text, by inspiration of the Holy Ghost : and then consider, that as after the third Day, the Sun was made to give light to the World, which before was enlightened without a Sun; so after many hundred years, the Lord placed the Books of *Moses*, and then other Holy Writings, as a Sun in the Firmament of his Church, to give light unto the same : And, as after the Sun was made, Men had no want of that light, which was given without a Sun in the former three Days : so you may consider, that now the Books of Scripture are written, and the light of Gods truth plentifully shining in them, there is no need of unwritten Traditions to give light unto us in any way or work of God : and therefore conclude, that the dotage of the

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Papists, in pleading for unwritten Traditions (now we have the written Word) is as gross, as if a Man should complain for want of that wandering light of the three first days, now when the light is fully seated, and firmly fixed in the body of the Sun.

3. Consider, that as one Sun giveth light to the whole World: so one Word to the whole Church scattered throughout the World. And here see the absurdity of some unsound ones among us, who being more than half Papists, are not ashamed to condemn the study of those worthy writings of many foreign Divines, upon this poor pretence, because they lived in other Kingdomes and Common-wealths; and so their Doctrine doth not so well suit with our State and Kingdome. As if the same Sun could not serve all Nations with light; but that we must have one in *England*, and they another in *France*, &c. So if the Sun of holy truth do shine in the writings of these holy Men, why cannot we see and walk by this light, as well as out-landish Men?

4. Consider, that the light is still like it self: that light which was before the Sun, is of the same nature with that which now is in the Sun: so the truth and word of God is still the same, not contrary to it self. The light of holy truth, which was before the Word written, and this which shineth in the holy Scriptures, is the same: and therefore the Papists, are yet more shameless, when under pretence of the unwritten Word, they thrust upon the Church.

Church such idle forgeries, as are contrary to the Word written, as if light could be contrary to light; or darkness might be called light. If the light of the written Word doth shew us, that marriage is honourable among all Men, and therefore not only among the Laity; then know it is no beam of this Heavenly light, which makes Men think they see much sin and shame in it, when it is used by the Ministers of the Word, but that it is even a dark vapour of the bottomless Pit; and so *S. Paul* saith, it is a *Doctrine of Devils*. If the Word written, by its light do shew the worship performed to Images to be gross, and shamefull Idolatry, then that Doctrine which commendeth this as a special point of devotion, and condemneth to the Fire those that refuse it, cannot be any beam of light issuing from the Word of God unwritten, but rather a dark shadow, caused by the Prince of darkness: so you may think of many other Popish sopperies. The Seas, the Trees, Grass, Herbs, &c. which were on the third Day, appeared to be of the same colour, by that light which then was, without a Sun, as they did afterwards by the Sun-light: so those things which by the word written are now discovered to be white or black, lawfull or unlawfull, did appear so also by the light of the Word, before it was written.

5. Consider also, that as the Lord could have given light without a Sun; and yet being pleased to make a Sun, doth also require that

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that we should see by this Sun: so the Lord, who could have given us knowledge without a word preached, and have taught us immediately by his spirit, being pleased to set up the Ministry of the Word, and to teach us by it, doth require that we should learn and profit by it. And therefore we must not think that we may neglect the Word, because God can teach us without it: we must be taught as God will teach us; and not as he can, but will not. God spake immediately to *Saul* from Heaven, condemning his cruelty against the Church; but yet sent him to a Man to learn what he should do. The Lord striketh down a sinner with the apprehension of his wrath for sin, but sendeth him to Men, even to the Preachers of his Word, to learn what he ought to do. And therefore they, who in regard of knowledge despise the preaching of the Word, and think it needless, may as well despise the Sun in regard of outward light for the eye of the Body, and think it may well be spared.

6. Again consider, that as the Sun in his circuit, passeth from East to West; so the light of the Word issuing by the special providence of God from the East, hath come toward the West. It is probably thought, that *Adam* was created in the Eastern parts of the World, to whom the Word was at first delivered. However! it is certain, that *Jerusalem* is Eastward, whence the Law did issue, and the Gospel proceed unto these Western parts: and now toward the end of this great Day
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of the World, this light is bending towards those poor Western *Barbarians of America*.

7. Again, as the rising Sun is most looked at, being especially welcome after the dark Night, and not so much regarded at Noon, though then it shineth brighter: so the Word Preached is most affected ordinarily by a People at its first coming; but afterward through their great corruption and unthankfulness, it seemeth stale unto them, although there be an encrease of gifts in the Preacher, and the truth shining brighter to them in his Ministry than at the first. If you finde this in your selves, let your hearts smite you for it, and be earnest with God to renew your affections to his Word, that you may gather an appetite by feeding upon this Heavenly Manna, and not like the carnal *Israelites*, begin to loath it, and to lust for grosser food, because this hath been so common. Consider, that as any Man well in his wits, accounteth it a blessing to have the Sun once in 24. hours, so should any one who is wise unto salvation, and taught of God, account it a blessing to have the word twice in a week, although it be the less regarded by earthly spirits, because it is ordinary.

8. Moreover, think with thy self, that as he that is stark blind cannot see the light when the Sun shineth most brightly: so he that is in natural blindness, cannot rightly see the divine vertue, and saving excellency of the Word; therefore call upon God with the Psalmist.
Teach me O Lord, open mine eyes, &c. and make

make no great account of the judgment of such in spiritual things, who are worldly-wise, or learned, but unsanctified: Think rather, that as no Spectacles can make that eye to see that is altogether blind, so no help of humane learning, natural sharpness of wit, &c. can make that Man that is spiritually blind, rightly and savingly to discern spiritual things. If there be some light in the eye, though but dim, it may be helped and furthered by such outward means: so if there be some light of the enlightening sanctifying spirit, and the mind, then these outward helps of secular Learning, Arts, Tongues, natural quickness of wit, &c. may be of great and excellent use, and must not be despised.

9. Again consider, that as there is great difference in the cleereness of the light, between such a Day, when the Sun-beams are intercepted by a thick Mist or dark Cloud, and then when it shineth brightly through a cleer Ayr: so when the light of heavenly truths was dimmed by a thick mist of *Jewish Ceremonies*, when a Cloud was in the most Holy Place, even before the Oracle and Ark of Gods presence, when the Vail was whole, and not rent asunder, the means of grace were not so cleer, the mysteries of grace not so plainly unfolded by many degrees, as now since our Saviours coming, when there are no impediments; and this should stir thee up to thankfulness; every Sun-shiny day should make thee lift up a thankfull heart with feeling affections

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fections to the Father of lights for that cleer light of the Gospel which now shineth unto thee in the Church. And as there is a great difference between the Sun in an Eclipse, and the Sun free from such Eclipse in his full glory; so shouldest thou think there is a great difference between the Gospel now cleerly preached since the reformation, and the Gospel much darkned by Popish mists, by humane Doctrines, yea Doctrines of Devils in the time of Popery. And when-ever thou seest the Sun Eclipsed, lament the miseries of those times: and when thou seest it freed from the Eclipse again, bleis God for the happiness of these last hundred years. And as the Sun is not in a moment freed from the Eclipse, but by degrees; so was it in the reformation, by the Ministry of *Walsing*, and his followers, of *Wickliff* and his followers, then of *John Huss*, of *Hierom* of *Prague*, of *Luther*, and *Calvin*, &c. And therefore think how vain the Popish objection is; *Luther* and *Calvin* did not agree, therefore both were Hereticks: the Sun was not so fully freed from its Eclipse, than in *Luther's* beginnings, as afterwards; and the difference was no more than between the Sun in some degree freed from the Eclipse, and the Sun more cleered and freed. Again consider, that the Sun is Eclipsed by the body of the Moon, coming between it and our sight: so the light of Gods Word is Eclipsed many times to many of us in particular, by reason of the World, and the things of the World,
which

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which are changeable like the Moon coming between it and our affections: so that our hearts embracing & cleaving to earthly things, have the Earth standing in their light, and Eclipsing the light of the Word. Therefore if you will see clearly by the light of the Word, you must remove the World out of the way, put the Earth out of your heart. And as *Zachheus* found himself too low, when he stood upon the ground, and therefore went up into a Tree, and stood above the Earth, that he might take a view of Christ: so that you may clearly see Christ Jesus, you must not stand, much less crawl and grovel upon the ground with an earthly heart, cleaving to the dust, and glewed to the Earth, but must get up above the Earth, in the height of an heavenly spirit, seeing the Earth below thee, and accounting it but as an heap of dung which thou treadest under thy feet; and refusest to lay in the bosome of thine affections, or to set it before the eye of thy Soul.

10. Consider, as the light of the Sun is offensive and displeasing to sore eyes, which rather delight in a dim Ayr, so consider that the reason, why the light of Gods Word preached, is so displeasing unto many, is because of the carnal distemper of their hearts, whereas to a sound heart it is most delightfull. And consider, though the light of the Sun be pleasing to a good eye, yet the sharpest sight may be dazzled by its brightness: so the light of heavenly mysteries in the Word is of that surpassing

passing excellency, as to overcome the clearest apprehension of any sanctified Christ ar.

11. Consider, as the light of the Sun is accompanied with a cherishing heat and warmth, whereby the Creatures on earth are refreshed, and made to grow; yea, whereby life is ingenerated and preserved: so the light of the word is attended with a Divine operative warmth and vertue of the blessed spirit, whereby the new life is ingenerated and preserved in the hearts of the elect. Again, as the Sun by its coming in the Spring, renueth the face of the earth, and maketh such a difference in the world, as if it were a new world: so when the Gospel was preached abroad in the world by the Apostles, it made a wonderfull alteration in the world, even as if it had been a new world: insomuch, that the heathens themselves, and enemies observed it, as *Demetrius* told his fellow smiths (speaking of *Paul* and his fellow Apostles) these be the men that have turned the world upside down. Ah wonderful change! when those idol Gods should be hated as wicked Devils, and lying spirits, which before were thought worthy of all reverence, when *Demetrius* his *Diana* shall be set at nought, and his wars out of request, which before were so highly set by: when the name of one God shall be glorified throughout the world, whereas before many Gods were worshipped even in all parts of the world.

12. When the Sun is up, men do both arise and perform the business and works of the day:

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so when the gospel is preached, as it hath been with us a long time, we must think it time to rouse up our selves from the beds of security, and awake by repentance out of the sleep of sin and impenitency, and to bring forth fruits answerable to the gospel, and the means of grace. Consider how unseemly it is in this day-time to go naked without putting on *Christ*, to come abroad in the light with the loathsome rags of our natural pollutions, to be still in bed, to be busied in our night-works of darkness; to behave our selves no otherwise than these who never saw the light. Oh detest those courses of idleness, swearing, whoring and drunkenness, &c. as most unseemly in the day, most unfit for the light; put away the works of darkness, and put on the armour of light.

13. Consider also, that as the Sun at the same time and in the same place hardeneth one thing, and softeneth another: so the word is a means to soften some hearts, and an occasion (though not a cause) of greater hardness to others: as the Sun killeth some things by its scorching heat, and quickneth other things; so the word is to some the savour of life unto life, and to others the savour of death unto death. Many other meditations may you gather by comparing this excellent creature of God with that more excellent word of God.

SECT. 2.

NOW let us compare the Sun with *Christ* himself; he is called the Sun of Righteousness,

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ness, of whom it was said, that he should arise with healing in his wings, *Malach. 4. 2.*

1. The coming of the Sun gladdeth the world: oh how joyfull was that news, when the Sun of righteousness was reported to be risen upon the earth, when the Angels said to the Shepherds; *behold I bring you glad tidings of great joy, which shall be to all people, Luk. 2. 10.* Oh how happy is the soul of a Christian, when after a night of natural blindness, after a stormy night of errours in the conscience, this blessed Sun riseth upon the soul, shineth upon the heart, dryeth away clouds, darkeness, guilty fears, distrustfull thoughts!

2. As the Sun is sometimes hidden, so sometimes *Christ* doth withdraw the sence of his gracious presence from his beloved. The spouse in the song of songs sought long ere she could find him, when once he stepped aside. As the Sun returning maketh the earth which was benumbed in winter, to spring and bring forth fruit again: so when *Christ* is effectually present and united to the soul, he causeth a spring of grace and fruits of the spirit to arise in that soul. Let the Meditation hereof move thee to lament thy barrenness, and cry with that blessed Martyr at the stake; *Son of God shine upon me, shine upon my soul; heal it, quicken it, make it fruitfull to thy glory.* It is an argument that they are far from *Christ*, who bring forth no fruits pleasing unto God, but yet remain in a carnal estate.

3. Consider also that those fruits are most

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sweet and pleasant commonly which grow toward the Sun-rising, and have the morning Sun to ripen and bring them to perfection: so the zeal and obedience of the Christians, who lived presently after our Saviours resurrection in the primitive Church, and in the times of the Apostles, was most excellent: and so the graces and obedience of such as remember their Creatour in the days of their youth, and consecrate the first fruits of their time unto God, are exceeding pleasing and acceptable unto him.

4. When the Sun setteth at night, and leaveth us in the dark, we doubt not but that he will return again: so when *Christ* seemeth to withdraw himself from a faithful soul on which he hath cast the sweetest beams of comfort and refreshment: let such a one know for his comfort, that he will rise again: this night will not always last, though it be a long Winters night, a tedious time of desertion, yet a dawning; yea a perfect day will follow it, when the face of *Christ* shall shine again upon it. Again, as the Sun never so setteth, as not to shine at all, but when it setteth to one part of the world, it riseth to another: so *Christ* never withdraweth his light from the whole world, but although he removeth from one nation, yet he shineth upon another; he hath a Church in all ages.

5. Again, as among those fruits which grow in the earth, such as grow most toward the Sun, are sweetest; such as are most in the shade, are

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are lowrest: so among those Christians which are united unto Christ, those who have more free and constant communion with him, partaking most of his spirit, keeping more close to him than others, they bring forth most sweet and savoury fruits of obedience, their services have a more pleasing and heavenly relish of the spirit in them, than theirs; who though they partake of some life and warmth from Christ, yet have it in a less degree, and are less careful to remove such things out of the Sun as hide the face of Christ from them. Therefore this should move us to draw near unto him, to dwell with him, to walk in the light of his countenance, then should we esteem his love to be better than life; so should we delight more in him, and both we and our services would be more pleasing to him. *Ephesus* was charged with the decay of first-love; surely this decay of heat had never been, but that she had withdrawn her self from the Sun; she did not keep so close to Christ as before; perhaps the world did get between Christ and her heart, and kept off the heat, and thereupon she cooled. And as you shall see some aged person, whose blood is cold, to stand in the Sun for warmth; so let us close with *Christ Jesus*, come home to him, that we may receive heat from him; and let us be more watchful that we step not aside from him in time to come.

6. As the Sun is able more effectually to thaw and melt the frozen ice, than many

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thousand men with axes and beetles : so the presence of Christ , and his love manifested to the soul , and shed into it , is more effectual in melting an hard frozen heart into sound godly sorrow , than a thousand threats or terrours of the law. Therefore let not an afflicted soul put back the hand of God tendering unto it the offers of grace in *Christ-Jesus* , because it is not yet sufficiently humbled ; but so long as its conscience beareth witness , that it seeketh not mercy for a cloak of sin , but for a motive to obedience , let it with confidence apply the promises , knowing that the apprehension of the love of Christ shining upon the soul , is of all other the most ready and the most excellent means kindly and sweetly to melt and soften the heart , and to conform it to the will of God : this will make it yeeld , and fit it to receive any stamp of grace , that now it will be like wax before the fire , that will be moulded as it shall please the hand of God. Therefore do not stand back from Christ , because thou art sensible of too much hardeness in thy heart , but rather come to him ; that this hardeness may be removed , and thy heart may melt at his love.

7. Let the glory and excellency of the Sun makethee toadmire the infinite glory and excellency of its Maker: if the Sun cannot long be looked on with a steady-eye , oh then how doth God dwell in that light which cannot be approached unto , who can stand before him? The Angels may well hide their faces at his pre-

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presence ; where then shall man appear in the
rags of his pollutions ? Oh learn to contemn
all the glory of the earth in comparison of his
infinite excellency , who made the Sun it self
of nothing , which is more worth than the
whole earth , and all its golden mines . Learn
to humble thy self before him , whose eyes are
ten thousand times brighter than the Sun , who
knoweth many more faults in us than we can
see in our selves , be we never so watchful , who
is greater than our hearts , and knoweth all
things . Let it not seem incredible unto thee ,
that God should be every where present , and
see all things in all places , seeing the Sun , which
is one of his Creatures , and but apart of his
fourth day's work , doth at once shine many
hundred thousand miles , if you reckon how
his light reacheth downward from heaven to
earth , and that Northward , Southward , East-
ward , Westward ; yea from heaven to heaven :
for , when it is on the other side of the earth , it
shineth on the Moon on this side the earth ,
and causeth it to shine ; yea it shineth upon
every tree , upon every little grass , and doth
(as it were) in its kind , look upon the smallest
thing . Is it then to be doubted , that God , who
can make a thousand Suns as excellent as this ,
with a word , should be in all places at once ,
and see all things at one view ? Even reason
may teach us , that it is more strange , that the
Sun being a Creature , should shine so far , and
on so many Creatures at once , than that the
Infinite God should be thus every where pre-
sent .

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sent, and see all things. Yea, thou maist assure thy self, that as the Sun is not polluted with the loathsome puddles and dunghils on which it shineth; so neither is the Lord by filling all places, even there where are the greatest pollutions. He is no farther from happiness in Hell than in Heaven; for himself is His perfection and excellency, from whom no degree of happiness can be taken.

8. Consider also the swiftness of the Sun, which is beyond the thought of man: wonderful is the work of God in this regard, if we consider what an huge compass the Earth hath, and then how the heavens are above the Earth, so that the Sun in twenty four houres doth not onely go round about the Earth, but also round that huge compass between Heaven and Earth. I cannot conceive, but that it must needs go many hundred thousand miles in one hour. Now, is it not easier for God to be every where at once, than for the Sun to make such a speedy course? yet notwithstanding, the time of thy life goeth as fast as the Sun it self; for it carrieth about thy time, thy days, thy years, thine age with it. Oh consider every time thou seest the Sun in his race, my life runs along, and keepeth pace with this Sun, a thousand times faster than any Eagle can fly in the ayr; I sit still, but my life runneth post; I am idle, but my time is every moment in a speedy course; nay, I go backward when my time runneth forward: woe is me, that I grow less careful in hastening on

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on in my journey; that I linger, that I go out of the way, when my days are carried away upon the wings of the Sun: oh call to God for quickening grace, that the spirit of God may lift thee up, and carry thee on in a far more speedy course of holy obedience. When thou thyself lackest means to pass away the time, or hearest others complain in this regard, look up to the Sun, and think with thyself, doth not the Sun go fast enough? surely time goeth along with it, and never laggeth one inch behind it; is it not a madness then to call for more help to drive it forward? Is there not much more cause to labour by all means to make hast after our time which we have already lost, which hath long since out-run us? let us take time to bewail our loss of time, and be ashamed any more to complain of it, as if it were too slow-paced.

9. Consider, that as the Sun is not the Authour, nor cause of darkness, when he taketh away his beams from us, but the darkness followeth upon his removal; so God is not the Authour of sin or blindness, when he most justly denieth his light and graces to the unworthy sons of *Adam*, but that sin followeth thereupon: glorify his perfect purity, and do not conceive one thought against him, so as to enwrap him with thy self in guiltiness; but say with the Psalmist; *The Lord is righteous in all his ways, and holy in all his works.* Thus much for the Sun,

SECT.

S E C T. 3.

NOW follow the Moon and Stars. *The Moon*, which is appointed to rule the night, is a Creature where we may behold the glory of God, though more dimly shining than in the Sun.

I. Here see God's wisdom and goodness in mitigating the darkness of the night, that when the Sun is out of sight, yet we should have a Moon to give us some, though not so great a light; and if both be sometimes absent, yet then we have the Stars to make some abatement of utter darkness. How wonderful was the Lord in his works, who was pleased not onely to give us so great a light by day but also to set up candles for us in the Heavens in the night time? even so should we think also how the Lord dealeth with his servants, if he take away the Sun-shine of comforts from them, even fulness of joy, yet even then he leaveth some Moon-light or Star-light at the least; some glimmerings whereby they conceive some hope, and are (though not much cheered, yet) supported. Be thankful for the least degree, and wait patiently for a greater measure; seek to him, stand not in thine own light, let not thy soul refuse comfort: or if there be no Moon or Stars to be seen, by reason of the clouds, yet I am perswaded, that in the darkest night there is some little degree of light, though not scarcely to be discerned by

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us; yet I do not think it is ever so dark as in those three nights before the Sun was made: so in the greatest decay of grace, the greatest darkness of spiritual desertion, when there is scarce any degree of spiritual life, grace or comfort to be discerned; yet in every true Christian, who once was made a new Creature, there is some degree; and it is not with him, as it was before the Sun of righteousness was risen upon him; there is not that utter darkness that was upon his soul, while it was in that more confused chaos and heap of unregeneration.

2. The Moon in respect of the Sun, is as the Church in respect of Christ; the Moon borroweth her light of the Sun: so doth the Church her graces, righteousness, and all her happiness of Christ, the Sun of righteousness. What a poor Creature is the Moon! how dark is it when the Earth cometh between the Sun and her! how empty would the Church be of all light, grace, comfort, if Christ should be hidden from her! when the Moon is most enlightened by the Sun, yet there are some dark spots to be discerned in her: so when the Church is most replenished with the beams of this Sun of righteousness, viz. the graces of Christ-Jesus, yet she hath her spots in this life, which shall never wholly be done away until the life to come, when she shall be presented by Christ to the Father, not having spot or wrinkle, or any such thing: and therefore, to imagine a Church on Earth free from all blemishes,

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blemishes, is, to fancy a Moon without spots,

3. As the Moon having received light from the Sun, giveth light to others, so that they see by the light of the Sun shining in the Moon, and then reflecting from the Moon upon the Creatures here below: so the Church, and every true member of it, having received the light of heavenly knowledge and sanctification from the Sun, must cause this light to shine before men, that they may see his good works, and so be moved to glorify his Father which is in Heaven; yea, to glorify *Christ-Jesus*, who is the Sun from whom the light which shineth in their hearts, is derived and received. And to be wholly dark, and voyd of the fruits of holiness, is an argument that we have no communion with *Christ-Jesus*: you must therefore shine to others by an holy Example, that they which will not see by the Sun-shine of the word, may yet see by the Moon-light of their lives derived from this Sun.

4. Again, as thou seest the Moon to shine in a very dark night; as it cannot chuse but shine having received light from the Sun; so in the midst of a most crooked generation in evil times, in places that abound with children of darkness, and works of darkness, a Christian must not forbear to shine in holiness, having received light from *Jesus-Christ*.

5. The Moon careth not, though thee with persons hate her light, because it discovereth their works of darkness; neither doth she cease

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to shine because the dogs bark at her: so a Christian having received light from Christ, must not care though the wicked are offended at that light which shineth in his life, whereby their contrary practises are discovered the more clearly to be hateful works of darkness: neither must he cease to shew forth this light, because the doggish tongues of wicked railers and scoffers be moved against him: keep on in thy course, as the Moon doth all this while, and let thy light shine before men, that even the night-Walkers and Children of darkness may be converted and convinced by it.

6. As the Moon by being Eclipsed, doth shew that the light it hath, is not its own, but is received from the sun, in as much as the body of the earth coming between the sun and it, is seen to take away her light; which if she had of her self, she needed not to look toward another for it: so also the Eclipses and intermissions of the Acts of grace and motions of the spirit in a Christian, do oftentimes make it manifest to himself, and sometimes to others too, that the light which he hath is not of himself, but received from Christ, at whose pleasure it is either imparted or denied. Therefore learn thou to work this good out of that evil, even by thy failings to see thy emptiness, and to give glory to him by whose free grace thou art what thou art.

7. Again, as the Moon is unconstant, and full of changes, and yet still receiveth some
K light,

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light; so the Church hath been in an unconstant unfixed condition, is full of changes, yet never without some light: she is sometime waxing, sometimes waning; sometimes flourishing in grace, and in the purity and plenty of the word preached, like the full Moon; and then again declining, then again renewing; so that though the Moon be always visible, yet is she at sometimes but darkly visible; so the Church is always visible unto them who have eyes to see her, but at sometimes she maketh a dimmer appearance than at other.

8. Moreover, as the Moon when she is in conjunction with the Sun, doth then shine less unto us, than when she is in opposition, one half space of heaven distant from it; for when she is joined with the Sun, she is at the change; but when there is this diametrical opposition, she is at the full: so when Christ was here in the flesh conversing with the Church, it was then but in a mean condition, even in the change from Judaism to Christianity; so that now presently it became a new Moon, changed from a Jewish Synagogue to a Christian Church: but in short time after his ascension, through his spirit abundantly poured down upon it, when there was a diametrical opposition between Him and It, then it was at the full; and therefore he told them aforehand, that it was expedient he should go away from them, and then he would send the Comforter, even his blessed Spirit, whereby they should be made to shine more brightly in know-

knowledge and graces than before whilst he was with them.

S E C T. 4.

THE Stars also, those glistening pearls of the Orb of heaven, are notable and bright evidences of an infinite and most glorious Creatour; every one doth set forth his praise, even as if the heavens had as many Tongues as Stars to proclaim his excellency to the Earth.

1. Admire him therefore in the numberless multitude of the stars; admire him in their constant and orderly motions: admire him *that telleth the number of the Stars, and calleth them all by their names.* Think of the star that guided the wise men unto Christ, and pray that the day Star may rise in thine heart.

2. Consider how bright the Stars shine in a cold night, and think how thy soul should shine in grace in time of adversity.

3. Consider that neither Moon nor Stars do carry any special brightness in the presence of the Sun; and though the Moon be seen, yet she shineth but dimmely, or not at all; but the Stars are not apparent: so the Church in general hath no excellency in comparison of the Excellency of Christ: and as for the particular members, they are like stars after Sun rising; their beauty is scarce to be discerned.

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4. Remember our Saviours comparison, who calleth the Ministers of the Church, *Stars which he holdeth in his right hand.* Rev. i. and therefore think, that as the Stars are the ornaments of the heaven, so are faithful Ministers the ornaments of the Church, and not esteemed by Christ, as they are by the world, the off-scouring of all things.

5. Consider those Comets or Blazing-stars; though they make a greater blaze than the true stars of heaven, yet were they never fixed in the heavens, and therefore are soon extinguished: so those hypocrites, that make but a blaze for a time, they were but Meteors wandring in the air of unstable affections, not fixed in the Church, nor engrafted into Christ.

6. As the stars are numberless; so are the heirs of glory, though far short of the reprobates: let the hope of a glorious condition like that of the stars, make thee heavenly-minded, and teach thee to comfort thy self in God, who hath provided such great things for thee.

CHAP VII.

Meditations on the fifth Days Work.

SECT. I.

Come we now to the fifth day, which with us is usually called *Thursday*; the story of which

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which days work we have laid down in Gen. 1. 20, 21, 22, 23. Wherein the waters were furnished with fishes, and other Creatures that live there; and the air with souls, and such creatures as live in it.

I. Here consider, that after those four days, when the heavens were furnished with lights, and the earth beautified with plants springing out of it by vertue of the word of God; yet all this while there was not one creature throughout the whole Creation, that had sense, or power to move from place to place; not one fly, or the least thing moving in the air; not one fish swimming throughout the seas, rivers, or other waters; not one worm creeping on the earth: here then admire the wonderful power and wisdom of God, who on the fifth day by his All-commanding word filled the air with multitudes of Creatures flying there, the waters with abundant of fishes swimming there: this was done even in a moment. Consider what numberless swarms there were both of souls and fishes brought forth on the fifth day; whereas the very day before, there was not one of any kind to be found in any part of the Creation. And as the wisdom of God joined these two sorts of creatures together, so he made in many respects a special affinity between them; as the souls are covered with feathers, so the fishes with scales: as the souls move in the air, so do the fishes in that element which cometh nearest the nature of the air: as the souls have wings,

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to fly withall, so the fishes have finnes where-
by they swimme; and that is a motion ve-
ry like to that of flying: yea some of either
kind do communicate with each other in
their element for, as we have water-fouls, so
there have been flying-fish in great abundance:
so that here you may magnifie the wisdom of
God, who in the day that these creatures
were made, did imprint upon them such pro-
perties and qualities, as should be evidences
to the end of the world in some sort, that they
were but the work of one and the same day.

2. Consider here, that as the Lord hath
appointed the fowls to fly in the air, and the
fishes to swimme in the sea, confining each to
his own element for the general, though some
few particulars be suffered to live in both;
this should teach us to walk within the com-
pass of our callings, and not to think we shall
mend our selves in a different element, or ano-
ther kind of courte, without some special cause.
Some few may have some special warrant to
change their callings, as *Amos* to leave his
flock, and teach the people; and *Peter* to leave
his nets, and fish for men. These had an im-
mediate call from God; and so I dare not de-
ny, but that in case of great necessity, when
the Church is destitute of able Ministers, some
well-studied in the Scriptures, and experien-
ced in the mysteries of grace, may take upon
them the office of the Ministry, being lawfully
separated unto that function: yet this will
proove no more that every one may at his plea-
sure

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sure run from the shop to the pulpit, than it will follow, that all the fishes in the sea may fly up into the air, because some few do so. And this should especially reach Christians, who are called unto holiness, to take heed how they leave their element. They are bidden to walk in the spirit, even as birds fly in the air, and in this element they must keep: for as the air giveth breath unto the souls that fly in it, so the sanctifying spirit giveth the new life unto those that walk in him; the waters would choak and drown the souls if they should fall into them: so sin is that which endangereth the spiritual life, when a christian falleth into it. The air giveth a speedy flight and motion to the Birds, whereas the waters would wet their wings, and cause them to move but slowly if they fall into it: so the spirit, when a Christian walketh in it, carrieth him along with winged-affections, and setteth his heart in a speedy motion upon the things of God, making him ready unto every good work; but if he fall into sin, which is like the waters of the dead sea, that Lake of Sodom, his heart is like a bird drenched in water, his affections are deadened, his heart moveth but slowly; yea many times he lieth for dead, and there is scarce any motion of the spirit to be discerned in him. And as in such cases, a soul had need of more than ordinary means to help, as to be held over a warm fire, &c. So a christian, that he may recover his wings again, and have his heart spiritually affected, and enlarged toward
God,

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God, had need of special humiliation, special meditation, prayer, and other warming and quickening means to raise him up.

3. As the air giveth breath and motion, so also it giveth support to the birds, and it carrieth them even as the earth doth the beasts, which go up and down upon it: so doth the spirit also give support unto all that are born of the spirit. They

*The Beasts
find no support
in the air, but
sink to the
earth.*

are kept by the mighty power of God through faith unto salvation. If it were not ordinary, it might seem strange, that the air which none can see, being so thin a substance, should carry so many millions of souls as there are in it flying up and down; wonderful is the power of the blessed invisible spirit, who supporteth so many thousand christians by his sanctifying vertue against all the powers of darkness.

4. As these birds do now live in the air, so were the souls created in the air at the first: so whosoever walketh in the spirit, was also born of the spirit; he had his beginning in this element.

5. Consider, that as the Birds, although they live and move in the air, yet they come down to receive some refreshment from the earth: so the Lord alloweth his children to receive some nourishment from the earth, and to partake of its refreshments; yet so, as they must not delight in the earth as in their element, nor in the things of the earth as their chiefest

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chiefest contentment : but like the birds of heaven, having supplied their necessities, must be ready to soar aloft again, and not in their affections be still groveling here below.

6. You see how sparingly the birds take of the water ; a bird doth not drink like a beast, it rather sippeth : so should a christian sparingly use the pleasures of this life ; rather sipping like the bird, than swilling like the swine. As for those that give themselves to drink down iniquity like water, and so commit sin with greediness, they are none of those who have their conversation in heaven ; nay, those that glut themselves with earthly pleasures, knowing no better contentments than in such things as please the senses ; the appetite, the eyes, ears, tast, &c. They are none of those that are born up by the spirit of God above the earth. Consider how little contenteth one of these creatures, and then learn to be ashamed that thine appetite is so much beyond thy necessity, and practise mortification. As far as we can guess, the birds take more delight in flying and singing, than they do in feeding, and therefore they have soon done with this : so should a christian be more delighted in conversing with God, in walking in the spirit, in running the ways of his commandments, than in serving the necessities of nature : yea, it should be his meat and drink to do the will of God, as it is a delight to the bird to sing and soar aloft. Again, as the bird useth not these things, so as to make her unfit to fly ; so a Christian must not abuse meat.

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meat and drink, so as to clogg and dull his spirits, and make him more dull and dead in the service of God; but so to refresh himself, that he may be the more chearful and lively in his heavenly flight.

7. As the Bird not sowing nor gathering into Barnes (as our Saviour telleth us) yet is fed by our heavenly Father; so should a child of God depend upon his providence without distrustful eares against the providence of God. though not without moderate and christian cares, which serve the providence of God.

8. As the Bird having found somewhat to satisfie its hunger, by its chirping, calleth others to partake with it: so should christians chearfully invite others to partake with them of those things that God hath given them, and not like the hog, grunt and wrangle at any that feedeth near them.

9. As the Bird doth not so much as light upon the ground without the All-guiding providence of God, *Mat. 10.* So should a christian learn to depend upon the providence and protection of God, who is of far greater price in the esteem of his heavenly father, than many sparrows: know certainly, that thy hairs are numbred, and that none of them can fall to the ground without thy heavenly Father.

10. Consider, that as when the Bird flyeth highest, it taketh least notice of earthly things, and is least moved with them, and affected toward them; so when a Christian is most raised

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ed in spiritual affections to the greatest height of heavenly-mindedness, keeping nearest heaven, then is the earth farthest out of sight, and he is least moved with the things here below, and best able to contemn earthly vanities: he is too far above these to be much affected toward them. Therefore this should make us think of the exhortation of the Apostle, *Mind the things which are above*: and this should teach us to help our selves against earthly affections and fleshly lusts. Think with thy self, what is the reason that I am so earthly-minded, that my affections are so engaged to this or that in the world, yet I cannot come off, nor free my self, that I can scarce perswade my own heart to be without these and these things; it is this, because my heart is not carried aloft; it draweth too near the ground, it withdraweth too much from God: if I should keep up my heart closer to God, these things would be out of sight; the earth would seldome be in my thoughts, at least not so as to work much upon my affections. On the other side, you see that those Birds which use so much upon the ground, they fly but softly, as may be seen by those that use about our houses: so also those Christians, that are much taken up with the dealings and business of the world, they fly but softly, have but slow affections, and sluggish motions to the things of God; they go but coldly about good duties: and therefore we should pray for a greater measure of the spirit to bear us upward.

11. Consider also, that as the Bird can mount up into the air, and yet light upon the earth too, and receive some refreshment there; whereas the Beast cannot mount up and live in the air: so a Christian can, and may partake of the natural comforts and refreshments of this life, though in a moderate manner and measure, as well as the natural man. But the natural man cannot mount up to heaven, cannot live in the air, cannot live by the spirit, he hath no relish of spiritual things. The spiritual man judgeth all things, he can discern what is in nature, but himself is judged of no man, his excellency cannot be discerned by the eye of nature.

12. Again, as the Birds live in a stormy element, and feel much alteration of weather, heat cold, winds, &c. as the air is the most unsettled of all other parts of the Creation: so Christians do live in a condition subject to manifold alterations, subject to many stormes of persecution, and temptation. And as the Birds are then especially in danger by snares and ginnes, when they are upon the earth; to which they are not subject, when they are aloft in the air; so a Christian is then in danger to be ensnared and entangled when he dealeth with earthly things, and is most affected to the things below: when he is most heavenly-minded, then is he most out of danger of these snares.

13. The Birds in the air meet with Birds of prey there also, which are ready to seize upon them, and destroy them: so the Devil, who

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is called the prince that ruleth in the air, doth especially chuse to assault those that walk in the spirit, even then when they are most spiritual, endeavouring to pull down those that are highest in the favour of God, as *David*, &c. therefore special watchfulness must be used by such.

14. As the Birds are of all other living Creatures, the most chearful: as they are highest above the earth, and nearest heaven: so should a Christian labour of all other men to be most chearful, & replenished with heavenly joys, as he is nearer heaven, and farther from the earth than others: God is infinite in all goodnes and happiness; and the nearer to God, the more happy, and the greater cause of chearfulness. As the Birds are most chearful in a clear sun-shiny day: so is a Christian, when the light of Gods countenance shineth on him. As the Birds sing most chearfully after a sweet refreshing shower; so should a Christian go away most cheared from the word of God, when it hath distilled upon him as the dew of heaven. As the Birds are merry in the spring; so a Christian is, when there is a spring and encrease of grace in his soul, and a nearer approach of the sun of Righteousness, and a special warmth of Gods love is shed abroad into his heart. As the birds by chirping do set others on singing, and many join together in consort: so one christian should draw another by example to yeild up sweet songs of praise to God, and many should join toge-

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ther with one spirit to glorifie the Lord. As the Birds sing, although they know not where to have their next supply of food: so should a Christian labour, out of the providence, love, and promise of God, to gather matter of cheerfulness and contentedness, even then when he seeth no special means for supply in outward things. Moreover, as the Bird singeth although she be in the Cage; so a Christian must rejoyce in his afflictions, and like *Paul* and *Silas*, sing in fetters: as it is reported of the *Nightingale*, that she setteth her breast against a thorn to keep her waking, that she may not through sleep cease to sing: so a Christian must even enforce himself to spiritual watchfulness, and use special means to keep his heart awake, that he may shew forth, and sing out the praises of God, even in the night; that is, at such times when others sleep in sin, and care not to honour the Lord. Finally, as a bird preferreth her liberty in the Wood or Hedge, before a dwelling in a princes pallace, where she hath her meat continually brought unto her: so a Christian preferreth that spiritual liberty, whereby his heart is freed from the fetters of sinful lusts, above the greatest earthly estate in the world, with thraldome under sin, and want of an enlarged spirit.

SECT 2.

WE might also speak of many particulars among the Birds.

I. *The*

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1. *The Stork* may teach children their duty toward their parents; of which it is said, that as the old nourisheth her young, so the young nourish the old again; a lesson which many children have not yet learned, though this unreasonable Creature teach it. So the *Turtle* may teach conjugal love between Husband and Wife, these (as it is reported) being so constant and entire unto each other. *The Pellican* may teach special love of Parents toward their children, who is said to feed her young with her own blood; especially, it may make us with all thankfulness and holy admiration to bless Christ Jesus for his unspeakable love to us, who gave his body to be meat indeed, and shed his blood to be drink indeed, whereby we might be fed, and live for ever. *The Ostrich*, in leaving her eggs in the sand, and not considering that the foot may crush them, is an image of careless unnatural parents, who use no Christian providence in behalf of their children.

2. As those *Birds of Prey*, and ravenous fowls, make use of that advantage which they have in height and strength, to seize upon divers things here below; so many oppressors, and greedy worldlings abuse that advantage which they have in wealth and power, to seize upon the estates of others that are below them, and not able to make resistance. And as those ravenous Birds are of all other the most hateful; so these greedy and over-bearing oppressors do carry the curse and reprobation of the

Country with them. Again, as some Birds hate the light; so some men, in love to the works of darkness, cannot endure the light that shineth in the Ministry of the word, or in the conversations of the Godly.

3. Consider also, that as the souls do gather and cherish their young ones under their wings; so the Lord doth throwd his children under the wings of his protection: and as the little ones are thereby safe against the ravenous Birds; so the Godly are thus sheltered against cruel enemies and manifold dangers. As the young ones are cherished and refreshed by this means with a kindly warmth; so the godly are wonderfully refreshed in the bosome of Gods love, with a lively and most comfortable warmth from the presence and favour of God. And as the young ones, after a storm, are apt to stray abroad, and play about in the sun again, untill the Kite be ready to seize upon them: so the Children of God, in time of prosperity, are apt to withdraw themselves from that near communion with God, untill that Prince of the air flying all about, and seeking his Prey, do fall upon them with some dangerous temptation.

4. As the Birds are affrighted and driven away from the corn when one of them is killed, and hanged up there for terror to the rest. So should men learn by others punishments to abstain from things forbidden. Gods judgments upon many swearers, drunkards, oppressours, adulterers, scoffers at godliness, railers,

ers, persecuters, unnatural children, &c. should skare away others from those sins which have proved so deadly and dangerous to the former. When *Herods* carkals was eaten up with worms, it was a fair warning to all the enemies of Gods Word and Ministers, such as *Herod* was. And He that not long since hanged himself in this parish; after he had continued long in a course of railing against the Minister that then was, may justly be thought to be hanged up by the special providence of God, as a dreadful skare-crow to all other tongues set on fire of hell in the like-kind.

5. Again, we may here think of *So'omons* comparison; as a Bird, when it is in hand, may soon make an escape, and never be seen again: So *Riches* get themselves wings; saith he, Riches vanish away many times like a Bird in the air, and the owner can never catch them nor come near them again: if the father hold fast, the son lets them fly; or if the son be as sure of his hand as the father, yet the next heir letteth go his hold; or the Lord himself by some special judgment or other cutteth the string, and they are gone; especially when men get wealth as foulers catch Birds with snates, nets or gins, by unlawful means, or too much niggardly sparing. This should teach us not to make much account of these things, much less to purchase them with the loss of everlasting life.

6. In a word! we may here consider the wonderful wisdom and excellency of the Lord;

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in the abundant variety of these winged Creatures, in the beauty of many of them, in the swiftness of many and most of them; the variety of kinds, of colours, of quantity, of quality. And to those we must refer those lesser sorts of creatures, viz. *Bees, Flies, Wasps, Hornets, Locusts, Caterpillers*; yea, the least *Gnats*, or whatsoever flieth in the air; all which might yeild us much matter of meditation and admiration. Gloriously doth the wisdom and goodness of God appear in the little *Bees*, which are said to have their King whom they follow and obey, which out of many flowers suck that which they digest into honey, and set it into such a frame of the Comb, as no wit of man can make the like. This honey, as sweet as it is! yet every child of God must get such a spiritual relish, that like *David*, he may find the word of God more sweet than it. And as the honey is both pleasant and nourishing. So is the word to that soul which hath a spiritual appetite. But in one respect the Bee may put thee in mind of the nature of sin, which carrieth honey in the Mouth, but a sting in the tail: therefore we should hereby learn not to be deceived with the seeming sweetness which sin bringeth at the first, but to beware and tremble at that venomous and smarting sting which it leaveth behind. Again, as flies are most busie in the sun, so are temptations in prosperity: and as the flies are apt to light upon that part of the body where there is a sore; so is Satan wont to assault the
soul

soul where it is weakest, and to take advantage of those corruptions that do most prevail in the heart. And as when flies are beaten away, they come again very speedily; so when Satans temptations are resisted, and put back, another swarm of flies is at hand, other temptations are ready to assault; and of this especially, Christians have experience when they are pestered with blasphemous thoughts cast into their minds by Satan: against which they must take comfort, in that by the power of the spirit they are enabled to renew their resistance, even as the assaults, are renewed.

S E C T. 3.

THe other sort of Creatures made this day were the Fishes, where with the sea and rivers were wonderfully stored: Admirable were these works of the Lord, and his wonders in the deep; and it is thought, that of all sensible creatures in the world, there is the greatest numbers of fishes; yea, and some kinds of them of the greatest Bulk and bigness of any other creature that liveth and moveth; their abundance appeareth in the story of the Creation, *Gen. 1. 20. And God said, let the Waters bring forth abundantly the moving creature that hath life;* and *ver. 21. it is said, the Waters brought forth abundantly.* And again, *v. 22. Be fruitful, and multiply, and fill the waters in the seas.* He saith of the souls, let them multiply; but he doth not say, let them fill the air, as he biddeth the fishes to fill the Waters. And

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And as the Lord gave this extraordinary power of multiplication to the fishes of the sea, so they enjoy this grant of his unto this day; and as may be seen by the rows of fishes, they bring forth thousands at once, insomuch that it hath been used as a Phrase of speech, *To encrease as the Fish*, imploying an extraordinary encrease. Here admire the wonderfull goodness of God, in providing so abundantly for us; not only by these Creatures, which we daily see walking in the fields, or flying in the air, but also by an innumerable multitudes of fishes covered under water; abounding in the seas and rivers.

S E C T. 4.

1. **T**He greatness of some fishes is as admirable as the multitude. *Pliny* in his Natural History reporteth, that about *Arabia* have Whales been found six hundred foot in length, *Plin. Nat. Hist. Lib.* and three hundred and sixty foot in breadth; so, that if his report be true, the length should seem to be above the sixth part of a mile, six hundred foot making two hundred paces, and a thousand paces making a mile. Howsoever! the greatness of these fishes is admirable, as the experience sheweth of our Merchants daily trafficking toward *Greenland* to take them; and they are far greater than any other living creature in the world, which should make us to mag-

magnifie the admirable power and infinite greatness of him that made them. *Oh Lord our God, how wonderful are thy works in all the world!* And the holy Text it self takes notice in special of this creatures greatnes, *Gen. 1. 21. God created great Whales.* Admirable it is in these fishes, that whereas the Beasts and Birds cannot live, if they be kept any long time under water: These on the other side, cannot live unless they be under water. So whereas a Christian liveth by the spirit, and it is the life of his life, and the joy of his heart to partake of the spirit, and to be conversant in the ordinances of God: on the other side, it is even death to a Carnal heart to be exercised this way, and he thinketh not himself a free man, untill he is let loose from these. The fish, though it live, yet it is not lively, but lieth almost for dead: when it is in the open air out of the waters: and the natural man, though he be alive, not yet dead, yet is he not lively, but like one as good as dead when he is taken out of his element, and restrained by any means from his beloved sins, and tyed to holy duties in publick or in private: He hath no life in these things, his heart is dead toward them.

2. And as the fish living in the salt waters remaineth fresh, so a carnal man living in the Church, and in the midst of the means of grace, remaineth in his unfavoury natural condition, not having the salt of mortification, whereby to eat out his corruptions and
dead

dead flesh, and make him an acceptable sacrifice unto God (as it is said, every sacrifice must be salted with salt) though he live under the word, yet he carrieth no relish of the word in his heart and life. Therefore we must not onely look what means we have, but how these means do work upon us, whether we be transformed into the word: for a man to imagine, that he is therefore a Christian, because he heareth Christ preached, is as idle as to say, the fish must needs be salt, because it liveth in the salt waters.

3. Again, in that the Lord feedeth such innumerable multitudes of Fishes in the waters, by what means we cannot imagine; so should we be confident that he will provide for us, though the means as yet seem to be hidden from us: for, though some of the greater fishes do feed upon the lesser, yet it cannot be imagined, how such an admirable number of them should be continually supplied; but the Lord Almighty openeth his hand of bounty, and filleth them with good things.

4. Wonderful is the work of God in the strange variety of kinds, in the strange shapes of these creatures: insomuch that it is thought there be few Beasts on earth, but that there be fishes in the sea which resemble them: so they speak of sea-calves, sea-horses, &c. Wonderful strange are the properties of some fishes, which the Almighty Creator hath given them. *Plin. Nat. Histor.* speaketh of a little fish like a great

snail,

snail, which by cleaving to a Ship under sail, and driven with strong winds, will stay it, that it shall not be able to go forward; and that even about his own time, the Gally of the Emperour *Caligula* was held fast by one of these against the uttermost endeavour of four hundred Mariners with their Oars. It were strange, that a Man of his dignity and place in the Common-wealth, should expose himself as a laughing-stock to the Common people in reporting so notorious a lie concerning a thing done in his own time, and his own countrey: Therefore for my part, I conceive it to be true, and being supposed to be true, how wonderfully doth it set forth the admirable power and wisdom of God! and in this particular example it is to be thought, that the great God did purposely befool the madness of this arrogant Emperour, who would take upon him to be God, and required (among other people) the Jews also to yeild him divine honour: here now let this wretched man take notice of his own Godhead, that cannot stir against a poor fish like a snail, with the help of the winds, and four hundred Oars, when the true and living God shall appoint it to stop his course. Wonderful also is that property given to the fish called *Torpedo*, which, if it be taken with a Net, so soon as the Fisher takes hold of the Net wherein this fish is, though he doth not touch the fish it self, yet presently, it is said, his hand will be benumbed, and he shall lose the use of it for the

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the present, as if it were taken with a dead palsey. This is not only reported by *Pli-Zabarel*. ny in the place fore-cited, but *Zabarel* (as I remember) also discourseth of that point in natural Phylosophy, shewing how natural agents do *agere per contactum*, and bringeth in this by way of objection. The wisdome of the Creator is notably seen in this, and we may consider of it, that those who with Nets of fraud, and indirect means, do fish for things of this life, their wealth proveth to them like this Fish; it worketh a kind of dead palsey in their consciences, which in such men usually become scared and past feeling; it worketh a kind of dead palsey also in their hands, which do not freely open to receive the necessities of others; for, commonly they who are unjust getters, are also niggardly keepers; this *Tropedo* in the Net, taketh away that charitable use to which their hands should be put; they come hardly by that which they have, viz. with the loss and forfeiture of their own souls, and therefore are loath to part with it to supply others.

5. The unseemliness appearing in some Fishes going backwards, should make us consider, how shameful and unseemly it is for a Christian to go backward in the ways of God, cooling in zeal, slackning his pace begun: the Lord saith, *If any man draw back, my soul shall have no pleasure in him, Heb. 10.*

38. We must therefore stir up our selves with *St. Paul*, to reach and press forward toward the

the Mark, and prize of the high calling that is in Christ Jesus, Phil. 3. 13, 14.

6. You see the Fish by catching at the bait, swalloweth down the hook, and so by the greediness in getting it, loseth it self: this should put us in mind of our carnal folly, who by catching at such things which Satan offereth, hpleasing to our corrupt affections, are caught our selves, and take a ready course to lose our souls by satisfying our lusts: let us not then so much set our eyes upon the bait, but especially have our thoughts upon the hook which lyeth under it.

CHAP. VIII.

Meditations on the sixth Days Work.

I Proceed to the sixth and last Day of the Creation, with us usually called *Fryday*, wherein the Lord made those Creatures that furnish the earth, namely the Beasts and creeping things, and then *Man* in the last place, as the Lord of the rest. First of the former, those unreasonable creatures; for of *Man* I purpose to speak afterwards more at large. And in these creatures brought forth out of the earth, the admirable power, wisdom and goodness of God is manifested.

1. Consider with astonishment, how in a moment, at the word of the Lord, out of the dead womb of the earth issued multitudes of beasts,

M great

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great and small, and creeping things: Lions, Bears, Tygers, Unicorner, Horses, all sorts of Cattle, &c. And that of a just size, every way in their several kinds for strength, stature, and other properties. And here consider, that the least creature that crawleth upon the earth, is a part of Gods own work; even *every creeping thing*, as the Text saith. And in these the Lords omnipotency appeareth, the least worm being a work of an Al-mighty power; yea doubt not, but as the least are the works of his hands, so the least are within the compass of his Al-guiding providence. And if the least creeping thing be within the Lords care, and receive its maintenance from him, *Wherefore are ye doubtful O ye of little Faith?* Will God feed the worms, and let his children starve?

2. Wonderful is the strength, wonderfull is the swiftness of many beasts; wonderful is their variety in kind, bigness, quality, voice, &c. Consider the wonderful strength and courage of the Lion; and then consider the excellency of that glorious *Lion of the Tribe of Judah*, Christ Jesus, who (as the Prophet saith) *travelleth in the greatness of his strength, and is mighty to save, Isa. 63. 1.* He is as a Lion unto his enemies to destroy them; Therefore *kiss the son*, lest he be angry; submit to Christ, lest he tear you in pieces as a Lion, and there be none to deliver. He is as a Lion to defend his people against their enemies; this *Lion* is too strong for that old *Red-Dragon*, and will crush

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crush his head, and tread him under his feet. And as *Sampson*, having killed the Lion, found sweet refreshment in the dead Carcass of the same, which occasioned his riddle wherewith he posed the *Philistines*: Sweetness came out of the strong one, and meat out of the Eater, *Judg.* 14. 14. So our Saviour, this Lion of the tribe of *Judah*, being slain for the sins of the world, yeilded sweet nourishment and refreshment to those who feed on him by faith; so that out of this strong one cometh sweetest meat for hungry souls: yea, as the Lion yeilded pleasant nourishment to him that slew him; so doth Christ to the faithful, who slew him by their sins: yea, many of those, who in a more special manner did join in shedding his blood, did feed on him by faith, as appeareth by the fruit of *St. Peters Sermon*, *Act.* 2. Again, the Lords voice in the ministry of the word, is compared to the roaring of a Lion. *When the Lion roareth, who doth not tremble? When the Lord speaketh, who will not prophesie?* *Amos* 3. 8. This voice of the Lord should rouse up sleepy sinners from their pillows of deep security, and make them tremble at the word of the Lord with an holy fear, and not trample it under foot, nor cast it behind their backs with an hellish scorn. Miserable is their folly, who are more afraid of the barking of Dogs, than of the roaring of *This Lion*; more afraid to do those duties, which the wicked scotte and rail at, than to do those sins which the Lord in his word forbiddeh and condemn-

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eth upon pain of everlasting destruction.

Read at large, how the Lord in the book of *Job*, setteth forth the excellency of the *Elephant*, or *Behemoth of the Unicorn*, of the warlike *Horse*, and that of purpose to over-awe *Job* with an apprehension of his infinite Majesty, by a due consideration of the excellency of these Creatures. These things were not spoken to him alone, but to us also.

3. Consider what multitudes there be of cruel savage beasts in the world, which the Lord so restraineth, that they do not over-run man-kind; which should make us admire his infinite power in curbing them, his infinite-goodness in preserving us.

4. Consider of what use many of these creatures are to us; especially those which are most common among us. What supply of Milk do the *Kine* afford us? what Fleeces of *Wool* do the *Sheep* yeild us? what store of strong, wholesome, and pleasant nourishment do their bodies yeild us? and what labour is bestowed about these? when we have eaten of these and are full; when we are cloathed by these and are warm, then should we take heed lest we forget God, of whom we have received all.

5. Among other things, we should observe the Lords goodness in giving us divers of these creatures to do our work, to carry our burthens, to bear our selves. What benefits do we daily receive by the labour of the *Oxe*,
plow-

plowing our ground, and doing us necessary services many ways? How serviceable is the *Horse* unto us, both for speed and ease; carrying us from place to place? wonderful is the goodness of God in making these creatures, far stronger than our selves, to yeild to us; not using their strength to resist us, but to do us service. Therefore we should not at any time use any of these creatures, but that we should be moved to lift up thankful hearts to God for this mercy, which we would think worthy of much admiration, if they were not so common among us; but on the other side, we should think, the more we have of them, the more thankfulness we owe to God for them.

6. Consider, that as a man hath in him the *senses* of a Beast, and something more excellent, as *Reason* and *Understanding*; so a Christian hath *Nature* in him, and something above *Nature*, even the *Spirit of Regeneration*. And as some Beasts have some things in them wherein they excel man, as the *Lion* in strength, the *Horse* in swiftness, &c. yet the meanest man is naturally more excellent than the most excellent among the Beasts: so, though the children of this world do in some things outstrip the children of light; as many times in beauty, strength, wit, outward carriage, policy, civil deportment, &c. yet the meanest true Christian is more excellent than his best carnal neighbour, in regard of the Image of God restored to him.

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7. Again, seeing the Beasts have those pleasures whereof the senses are capable, this should perswade us, that these are not the most excellent delights, but that there are purer, higher, more heavenly delights, which suit better with an intellectual immortal soul: and this should teach us to bewail our brutish affections, which carry us so strongly after sensual delights of the eye, the ear, the taste, &c. as if we had no better souls than the Beasts. Solomon saith, *The spirit of a beast goeth downward, and the spirit of a man goeth upward, Eccles. 3. 21.* So it should be in our affections, our souls should go upward, reaching toward the things above, and not go down-ward, enthralling themselves to these sensual things here below, like the spirits of the Beasts.

8. As the Beasts do bear our burthens, so should we willingly bear those burthens, and do those services which God requireth. How wouldest thou rage, if thy Beast should continually fling and cast thee, and those things which thou layest upon it! and are not we herein worse than Beasts that perish, when with froward spirits we fling and kick at the Lords commandements, and do not willingly and obediently submit unto them?



Of the Creation of Man.

CHAP. I.

Gen. 1. 27. So God Created man in his own Image, in the Image of God Created he Him, Male and Female Created he them.

SECT I.

THe rest of the Creatures being made, the supream Lord of heaven and earth was pleased to make Man after his own Image, to be his Deputy here on earth, and under him a Lord of the other creatures; which being a principal work requiring special attention, the holy Ghost setteth down the consultation of the Trinity about it, and sheweth us how it was accordingly performed in these words, where you may take notice of three things, which you may take as so many several points of doctrine:

I. That God created Man.

II. That God created both Sexes, Man and Woman, Male and Female.

III. That God made man in his own Image.
For

For the first, that God Created Man: this is that kind of creature. (as we have said) partly visible, partly invisible; and so his Creation is to be considered according to his several parts: first then, consider the creation of mans body, and then of his soul.

The Creation of mans body is but briefly laid down, *Gen. 2. 7. And the Lord God formed man of the dust of the ground;* that is, his body: where, though the dust of the ground be mentioned, yet I conceive that the matter of mans body was tempered with the other elements, although the earth was that which bare the greatest bulk, and made up the greatest part of the substance in the body.

Now to set forth the excellency of the Creator, it may not be amiss briefly to consider of the notable workmanship of mans body, whereof the Psalmist speaketh, *Psal. 139. 14. &c.* and in it may be considered,

The general frame,

The particular parts.

In the general frame, is to be observed a noble and excellent temper of body, consisting of divers humours admirably composed and mixed together, and fitted so, as to be a serviceable Instrument of the soul; this was in full perfection when God made it, for we must not judge of it according to those distempers, whereunto the body now is subject; yet now in some tempers above others there is some degree of evenness, which giveth us a shadow of that exactness that was at the first.

But

But in that stage of creation, there was not the least defect nor disorder in the temper of the body, nothing which a man could have wished to have been otherwise than it was; the constitution and complexion of the body, and so the colour and appeasance of it was perfect and exact: For as every thing was good in its kind, so man especially had his due natural perfection every way.

2. As there was this perfect temper, and so an excellent constitution, so there was a just and due proportion: the whole body had its just stature, and every part its due measure: it was exactly shaped and framed; nothing wanting; nothing exceeding; nothing beyond; nothing short of the due size. And this exactness both of temper and proportion, made up the perfect beauty and comeliness, which God gave to the body of man in his Creation.

3. In the general frame also, we may consider the upright and erected posture of mans body, in which regard he was permitted to look up to heaven; and an excellent Majesty was given him, as a Lord and Ruler over the other Creatures, who were made to bow down their back in subjection unto him; and by the very stooping of their body to do him homage, and acknowledge his dominion over them: and thus much for the general frame.

S E C T. 2.

NOW come we to the particular parts, and therein let us consider,

I. Those that are contained in the rest, namely the *Blood* and *Spirits*.

1. For the *blood*, you know it is an excellent part of the body, and of absolute necessity, inasmuch that the blood is said to be the life of the body, which must not be understood directly, as the words seem to imply, as if the life of a man were nothing but his blood, for that is not possible: if that were so, then nothing could live which hath no blood: but this is certain, that Bees, and many other like Creatures have no blood; and yet have life: it would also follow, that so many drops of a mans blood as he loseth, so much he loseth of his life; whereas many times the evacuation of blood is the preservation of life. And (that which is most absurd) it would follow, that a mans life might be severed from him, and yet remain for a time after such separation: for so you see, that the blood of men, and of other creatures, may be kept a long time in vessels after it is severed from the body. And besides all this; the Angels, who have neither blood, nor other bodily parts, have life in greater perfection than a man.

Thus then we understand these places that speak of the *Blood*, that it is a special instrument

Instrument of the soul, whereby life is conveyed to the several parts of the body by reason of the spirits, which are a kind of airy invisible substance (yet bodily) arising like vapours from the purest part of the blood: for although it be said, the life is in the blood, yet this is because the blood is a thing which is more obvious to the senses than the spirits; and again, because it is the nursery, and as it were the fuel of the spirits, whereby (as by a precious oyl) the lamp and flame of life is cherished and maintained: so that life is more immediately in the spirits than in the blood. Again, life is lost by the shedding of the blood, because the spirits (the immediate Instruments of the soul whereby it communiceth life to the body) are extinguished by the shedding of the blood, even as the flame goeth out when the wood is quite taken away; and so in this respect also the blood is said to be the life of the Creature.

Moreover, consider the spirits, whereof somewhat hath already been spoken by the way. These are called spirits, not, but that they are bodily substances; but, because they have the least grossness in them of all other parts of the body, and come nearest to a spiritual nature. And these are indeed the immediate instruments of the soul, and being as it were of a middle nature between the soul and body, they are a common tie or bond between them both, uniting both together. These are of most excellent use in the body throughout

throughout the parts, they convey life, sense, and motion to them all: they are in special manner employed in the more retired and spiritual actions of the soul, in the exercise of reason and understanding, in the serious thoughts and meditations of the heart: by it the pain or delight of one part of the body is conveyed and imparted to the rest, and a sympathy or fellow feeling is derived from one to the other; and in these the singular wisdom of the Creator is notably manifested.

SECT. 3.

THe parts containing these, are in the next place to be considered; where first, the *Head* is that which is set in the highest place, and is full of most curious workmanship: it is the seat both of the outward and inward senses; and as all the outward senses are placed there, so none of the five are to be found in any other part of the body, except that of the touch or feeling, which is the lowest and grossest of the rest. There is the *Eye*, of a singular and most curious making, which is the instrument of seeing; the very window of this house, that letteth in light to the soul, which otherwise would dwell in a dark dungeon. It is an admirable thing to consider, how by the wonderful power and wisdom of God, all colours have his property to cast forth a resemblance and image of themselves, which by the air is conveyed into the *Eye*: if this were
well

well considered and understood, it would be found one of the most wonderful works of the Creation, setting forth the Creators glory. But ye may conceive it thus: When a Looking-glass is held before the face, instantly there is an image of the face in the glass: now the glass cannot frame such an image in it self, for then it should be there as well when the face is turned away: wherefore it must be of necessity, that the face doth at all times in the light cast forth an image of it self: and the glass doth only hold it by reason of the lead at the backside, whereby this image is stayed, and not suffered to pass through, and vanish. And so doth every thing that hath colour, cast forth an image of it self at all times, which being received into the eye, presently the thing is seen, and perceived by the eye: which is an admirable thing to consider, that all things that are; Trees, Plants, Men, Beasts, &c. whatsoever can be seen, do every way cast forth Images of themselves into the air, and that these are severally and distinctly conveyed to the eye, and discerned by it.

There are the *Ears*, whereby we hear, which take in sounds and noises in a wonderful manner: wherein also the admirable power and wisdom of God appeareth, in that one voice issuing out of one mouth should enter in at many hundred ears: for this must needs be granted, that we cannot hear any voice or noise, unless it truly enter into our ears; for if the noise could be heard without

such an entrance, then were those open passages needless, which are in the ears: but these open passages are as needful to let in sounds, as a door is to let a man into an house: Now one man cannot enter in at many doors at once; and so one voice remaining one, cannot enter in at many hundred ears at the same moment; and therefore it must needs be multiplied in the air; and so that which is but one in the mouth of the speaker, is manifold in the air, and is taken in by many ears.

There is also the *Nose*, which is the instrument of smelling, another part of the body, which serveth us both for necessity and delight: it is a means to prove the wholsomeness or unwholsomeness of many things which are good, and which are hurtful to us, and yeildeth delight and refreshment in presenting us with many pleasing and fragrant smells.

There is also the *Tongue* and *Palate*, the instruments of *Tast*, but especially the palate or upper part of the mouth, the Tongue having another and more proper use. This is a sense of greatest use for the nourishment of the body, and so for the preservation of life; and this also yeildeth abundant matter of delight and refreshment. *Job* saith, *Doth not the ear try words, and the mouth or palate tast his meat?* *Job* 12.11. That is, doth it not by tasting, try it? for God hath given this ability to the Creatures, to try what is agreeable to their bodies, and what is displeasing.

In the last place, the *Touch*, or *Feeling*, is also

may rise again an incorruptible, immortal, spiritual glorious body; like the body of Christ, at his comming, through his mighty working, whereby he is able to subdue all things to himself.

SECT. 4.

IV. **E**VEN this earthly frame of the body proveth it an hard thing to put off earthly affections, and therefore care and striving should be used in it. The body being made of dust, it will return to dust again, not onely in the final dissolution, but also in the present inclination; it now leaneth to the earth, and resteth on the earth; Man is deeply in love with his own Element, and strongly ryed to it in his affections. It is said of one, that being one of Three, who demanded of the Oracle which should be chief, and hearing that he should be the man that first should kiss his Mother, he fell down and kissed the earth, as accounting it the common mother of all; men are so in love with the Earth, that they embrace it, and as it were, kiss it in their affections as a Mother, out of whose wombo they had their beginning, although the Oracles of Gods word condemn this folly, and teach them, that thus doing, they shall be least in the Kingdom of God, and that this doting love of the world is enmity with God. Therefore we should pray earnestly to God, that he would change this earthly temper of our souls
into

into heavenly affections. How needful is it for us to practise that of our Saviour, even to forsake our selves; our selves being earth, we must renounce our earthly selves, and deny our selves; for though we could restrain our selves somewhat from outward earthly courses, yet so long as we keep our earthly affections, our hearts will cleave to the earth. Special cause we have to study that book of the Wise man throughout, which teacheth us the vanity and vexation of spirit that is in earthly things, and to see and admire the treasures and riches of Gods Kingdome; that apprehending better things, we may make better account of these.

SECT. 5.

V.IN as much as God made our bodies, we must yeild up our bodies to his service; for *God made all things for himself*, saith the Scripture. He made not the body for the Devil, nor for the world, nor for lust, nor for drunkenness, but for Himself; let us well consider this, and learn to give God his due. The Idolater will bow with his body to Idols, and say, that he keepeth his heart to God; but he must know, that God made the body as well as the soul; and if he made all things for himself, then the body as well as any other thing. The prophane person, that abuseth his Tongue to swearing, wanton, wicked discourses, to railing, scoffing, &c. the Adulterer, which sinneth

finneeth against the whole body, as the Apostle sheweth the Drunkard, who abuseth his body to excess of swilling and drinking; the wanton that abuseth his eye to careless wandering, and openeth his ear to vanity; he that pleaseeth his palate, and loveth his pleasures more than God; he that thinketh his body given him for no other purpose, but either to drudge about earthly things, or to taste of earthly delights; even such a one is apt to say, he hath a good heart toward God. But be not deceived; God made this Body for Himself; and therefore we must not abuse any part of the Body to his dishonour, nor make any member of it *an Instrument of unrighteousness*, but to give up the members of our bodies as Instruments of righteousness unto holiness: let us not think a little pains of the body too much to bestow in the service of God, in hearing the word, in prayer, in humiliation, &c. but let us glorifie God (as in our souls especially, so) in our bodies also, for they^e are Gods as well as our souls.

SECT. 6.

VI. **I**N that God made the body, care must be used to preserve, and not to destroy thine own body, or thy brothers: we must not pull down this tabernacle which God himself hath pitched, but must leave it to his disposing, using all lawful means to keep it up, and to preserve it strong, untill he please to
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dissolve it: shun intemperancy and excess in things that please the appetite in meats and drinks, &c. Use those means which God hath given thee to repair this house, which God Himself hath builded for thy soul to dwell in. let the life and body of another be precious in thy sight, and do thy endeavour to preserve it. And let us know that in some case not to save life, is to destroy, viz. when there is special means, calling and opportunity to do it; in times of necessity some means must be used to prevent the famishing of many, therefore at such times we should freely give without grudging, to the relief of others. Remember that it is for the preservation of those bodies which God hath made. And let this keep thee from laying violent hands on thine own body: it is a loud crying sin to destroy anothers body, because God hath made it; but most horrible to destroy thine own, sith God hath made it, and hath given thee a special charge to keep it.

Moreover, sith God hath made the body, let us rely upon Him for the maintenance of the body: He hath made it, and he will keep it: he hath given a mouth, and he will give meat; he hath given a back, and he will cloath it: Thus may a Christian, that hath recovered his forfeiture in Christ, reason from the love and promise of God. And therefore in hard times our wants should be special motives to drive us home to God through Christ, that being in him we might assure

assure our selves of all needful supply for the body from his hand that made it: there is not the poorest among us, but if they would effectually turn to God, and depend upon him, they should find they have no cause to despair in regard of bodily helps; they should find him supplying or supporting, and one way or other providing for them.

SECT. 7.

VII. **H**Ath God made thy body upright, and looking up toward heaven? this should teach thee to mind the things that are above, to be heavenly-minded. It is a great shame that the body should look upward, and the soul and affections bend downward to the things of the earth. There is many times an upright body; and *Curva interras anima*, a Crook-backed soul leaning toward the earth: so that whereas the soul should raise the body, and make it the better because of its Union with an immortal Spirit, it rather pulleth it down, and makes it the worse, the more earthly and fleshly. An earthly mind maketh the very posture of the body raised toward heaven, to become hypocritical and counterfeit: sith God hath given thee the body of a man looking upward towards heaven, do not take to thy self the spirit of a Beast, grovelling on the earth here below.

VIII. Seeing God at the first gave man perfect beauty, in regard both of temper and proportion; then let all defects or deformities which thou seest in any, not move thee to contemn their persons; but rather to lament the common misery of mans nature fallen into sin; the fruits whereof do rather appear in some particular persons in this kind, than they do in some others. And think with thy self, that by the law of Creation, he that is most deformed, was to be as beautiful as any that excelleth most; and he that is most beautiful by the Fall was as subject to deformity as any other.

CHAP III.

SECT. I.

MOREOVER, from the particular parts divers Meditations may be raised.

I. As the Head is to the Body, so Christ is to his Church. *Ephes. 4. 15. 16.*

1. As the Head is the Guid to the whole Body, so is Christ to the Church: every member followeth the direction of the Head: Christ is the wisdom of the Father; and He, as he is made unto us an Head, so also is he our wisdom, our guide and directour: he is the great Prophet, He by his Spirit revealeth the mysteries of grace, and sheweth the way of life unto his Members, and all must follow.

3. Neither doth any member despise or scorn another, the eye doth not scorn the lowest member in the body; neither should any one whom God hath raised highest in gifts, calling, place, dignity, wealth, or any other way, scorn the poorest and meanest in any respect; but rather seek their good, as being members of the same body.

4. As the principal parts of the body have need of the meanest, so the greatest in the Church have need of meaner Christians in many respects: if the whole body were eye, where were hearing? Thus much for the first part of the first point, viz. the Creation of mans body.

CHAP. 4.

Of the Creation of Mans Soul.

I Now come to speak of the Creation of mans Soul; the story whereof is briefly laid down in *Gen. 2. 7. And breathed into his nostrills the breath of life, and man became a living soul.* Where you must not conceive, that the Lord did breath like a man; but the intent of the Holy Ghost (I conceive) is to shew, that Man had another kind of Soul than the Beasts or Birds: they were brought forth out of the material Elements, but Man, though his Body were drawn out of the Dust, yet his soul was in a peculier manner given him of God,
and

142. *Of the Creation of Mans soul.*

and not composed of any earthly, waterish or airy substance, but that it was a spiritual substance immediately created of God: and further, this breathing in of the soul implieth (as may seem) that the soul was not first created without the body, and then put into the body, but that at once it was both created and infused into the body.

SECT. I.

NOW let us here speak a little of the nature of the Soul, and then of its powers and faculties.

1. For the nature of the soul, it is a spirit, and herein most like unto the Angels of any other Creature; and though the wise man doth communicate this name to the life of a beast, yet he sheweth a great difference between these two sorts of spirits, saying, *The spirit of a Man, that goeth upward; and the spirit of a Beast, that goeth downward.* The spirit of a Beast (or that which giveth it life) vanisheth, and dyeth with the body, being a principle that riseth out of material or bodily substances tempered and composed together: but the spirit of a man being of an higher nature than any of these gross material bodies, and not rising out of them, but being created immediately of God the Father of Spirits, it goeth upward: it is presented before the Lord in judgment after its departure from the body.

2. It is such a spirit as can subsist alone of it self

self out of the body: so the Apostle maketh mention of *the spirits of just men made perfect*, Heb. 12. the Spirits of the Saints now in heaven, whose bodies rest in the dust; and this sheweth the excellent matter of mans spirit, far above the life of the beast, or any unreasonable Creature. that it can subsist, when it is severed from the body. This sheweth that it doth not depend upon the body, nor was extracted out of it, but rather that the perfection of the body dependeth on it: it can live without the body, but the body without it, rotteeth, putrifieth and mouldereth away into dust. *Dust returneth to Dust as it was*, saith the wise man; *and the Spirit returneth to him that gave it*, Eccles. 12.

3. It is an immortal Spirit: so this very place sheweth, that when dust returneth to dust; when the body dissolveth, then the spirit liveth, and yieldeth up it self into the hands of God. And so the Scripture sheweth both in the case of the godly, and of the wicked; the one shall go into life eternal, and the other into everlasting punishment.

SECT. 2.

IN the next place let us speak of the powers and faculties of the soul; here I shall speak first of those which are common to it with other Creatures, viz. those which they call vegetative and sensitive, which are found in the beasts and birds. These I call faculties of the

the soul, although for mine own part I conceive them not to be properly inherent in the reasonable soul, but rather in the temper of the body: for the intellectual soul being a Spirit, I cannot see how these brutish affections (such as many of these are) can be inherent in it; especially because many of them, as the faculties of attraction, retention, expulsion, augmentation, &c. are ordinarily exercised, not only without the command, but also without the knowledg of the reasonable soul, which I know not how it could be, if they were inherent in it immediately, it being a single, spiritual and intellectual being. Now these faculties are many which the Lord hath given, and shewed his admirable wisdom in them

I. Of the Vegetative part.

There is a nutritive or nourishing property; to which diverse others are serviceable, as that of hunger and thirst, (which is properly a branch of the sensitive) yet insensible Creatures, are a servant to the vegetative: for by these the appetite is provoked to seek for nourishment.

There is a *digesting faculty* to concoct that nourishment that is received first in the stomach, then in the liver turning it into blood, then in each several part turning it into substance in particular. To these also belongeth these three inferiour faculties.

Attractive,

Attractive,

Retentive,

Expulsive.

1. *Attractive*: whereby every part hath a power to draw nourishment unto it self: so the Head and upper parts of the body have a power to draw blood from the Liver, which is far below them, as well as the lower parts: And in this the wonderful wisdom of God is clearly manifested.

2. There is a *Retentive* faculty, or a power of keeping that nourishment a convenient time till it may be so wrought upon, and perfected, as to turn into one substance with the body, and to refresh its parts. But lest nature should suck poison instead of nourishment, or digest that into its substance, which is hurtfull,

3. The Lord hath added for its farther security and benefit, an *Expulsive* faculty, or a power of casting out such matter as is superfluous and burdensome, and not fit for nourishment; whence come many fluxes from the Head, and sweats over the whole body; besides those gross excrements whereof nature is daily eased. In these also the admirable wisdom of God is manifested, and when we enjoy the use of any faculty of the soul, we should glorifie him that made them.

Moreover, there is also a generative faculty, or power of propagation, which God gave to Trees, Plants, Beasts, Birds, Fishes, Men; blessing them, and bidding them to encrease and multiply.

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SECT.

SECT 3.

2. *Of the sensitive part.*

THERE are both the *senses* and the *affections*: the *senses outward* and *inward*: of the outward senses somewhat was briefly spoken, when we spake of those parts of the body that are Instruments of those senses. The inward senses are conceived to be three:

The Common Sense,
The Fancy,
The Memory.

1. *The Common Sense*, which is said to receive the objects of all the outward senses, and to be seated in the former part of the Brain.

2. *The Fancy* or *Imagination*, which worketh upon those things that are received into the former, and is thought to be placed in the middle part of the Brain.

3. *The Memory*, which keepeth those things that are received in by the other, and layeth them up as in a treasury, and the seat of this is in the hindermost part of the brain. And in this, most admirable is the wisdom and power of God, that certain images of things long sithens seen or heard, should be laid up in a corner of the Brain, and there preserved many years, and called to mind, though they be the resemblances of many thousand several things. Some Memories are far worse than other, yet even the meanest ordinary Memory is wonderful, if we did rightly consider, that

that in so narrow a compass, the shapes and likenesses of so many several things should be preserved: yea, even this is notable, that the Images of so many mens faces as one man can remember, should be there ingraven in so small a table, as is the Memory.

SECT. 4.

Of the Affections.

AS for the *Affections*, they are seated in the heart, and these are many, as

1. *Love*, which is an affection of the soul, uniting it self to some thing apprehended as good: for so whatsoever is beloved, *Love*, either is good, or seemeth to have some good in it to him that loveth it; contrary to which is a second affection, sc.

Hatred: and that is an affection *Hatred.* of the heart shuning and separating it self from that which is so hated, as supposed hurtful: for though good things are often hated, yet there is an apprehension of evil in them; and if we speak of the affections as created of God, then nothing was beloved but that which was truly good; nor hated, but that which was truly evil. But of the integrity of the affections we may speak, when we come to speak of the Image of God in Man.

Desire, is an affection of the heart reaching after some good thing which *Desire.* is absent: Contrary to which is *Detestation*, or abhorring of that which *Detestation.* may hereafter happen, being con-

ceived to be evil. These two may be expressed by hunger and thirst on the one side, and on the other, a loathing of meat in the Stomach, when the heart riseth with dislike at some thing which as yet is absent, but is tendered to it, or may hereafter be presented to it. When our Saviour told *Peter* that he would fall into that fearful sin of denying his Lord and Master, his heart rose against it, and he detested it: this was not only a simple and meer hatred of it as a thing evil, which is directly contrary to love: but also a detestation of it, as an evil that might happen, or was foretold should happen to him, though now he were free from it, which is an affection contrary to desire.

In the next place is *Joy*, which is an affection of the heart, pleasing and resting it self in some good thing Enjoyed. In this affection there must be some good, [true, or seeming] in possession, which doth so affect the heart, as to rest it self with some contentment in it: opposite to *Sorrow*. this is *Sorrow*, which is an affection of the heart, distasting some evil already felt. Now I cannot see, how this affection should be exercised in the state of innocence, because man had no cause of sorrow, unless it may be supposed, that he knew of the Angels fall and rebellion against the Lord, which is not likely. Howsoever the faculty no doubt was then given unto man by the Lord, who foresaw a world of woe and sorrow

row which man would fall into ; who knew that of all affections, this of sorrow could not want work, nor be idle for want of matter to work upon.

There is also *Hope*, which is an affection of the heart, looking for some good, or the avoiding some evil that is to come : *Hope for that which a man hath already, why doth he yet hope for ?* Contrary to which is *Fear*, which is an affection of the heart, *Fear* trembling at some evil to come, or at the loss or missing of some good.

Then there is *Courage*, which is *Courage*, as it were a degree beyond hope, and is a more assured expectation of some good, or of the overcoming of some evil: contrary whereunto is *Desperation*, a sinking of the heart under the expectation of some evil to come. *Desperation.*

Anger seemeth to be an affection mixed of *sorrow* and *Hatred*, which by Tragedians is sometime called *Dolor*. *Anger.* These I call faculties of the soul, because of their near union with the spirit of a Man, and because the soul hath some government over them.

CHAP. V.

SECT. I.

BUT the most proper and peculiar qualities and faculties of the soul, are the *Understanding* and the *Will*, and such as are seated in these, or compounded of these.

The *Understanding* is the prime faculty of the soul, that guideth the whole man, and giveth light to all his actions.

1. In it there is an act of discerning, whereby it seeth into the nature and qualities of things, knowing both those things more perfectly than the Senses, which the Senses discern; and other things also which they cannot reach. And this is that faculty whereby man is become acquainted with God his Maker, whom no unreasonable Creature can discern. God is a spirit, and cannot be discerned by any bodily senses, but by this spiritual faculty of the soul. By this the Lord hath made man able to search into the hidden causes of things, and to see him in his works. By this he hath enabled him to get the knowledge of Arts and Sciences, of Trades and Dealings, &c.

2. There is an act of *Invention*, by the working of the Understanding, finding out many particulars belonging to some general, and finding out one by another like unto it. So in matter

matter of Trades, God hath given this power of Invention to the understanding, whereby Trades are perfected, and new additions of skil and art are added to them; and so in the learned sciences.

3. There is *Judgment*, whereby the understanding passeth its sentence, and giveth its determination upon *Judgment*, things concerning their nature, truth and goodness.

4. There is a power of *Discourse*, proving one thing by another; *this is so; therefore it is so*: the sun is up, *Discourse*, therefore it is day: the days are lengthened, therefore the sun is past the winter solstice, &c. None of these are to be found in any unreasonable Creatures.

S E C T. 2.

The Will is another principal faculty of the soul, chusing or refusing freely good or evil. And as the understanding is (as it were) the eye; so the will is (as it were) the heart of the soul. For although the understanding see never so clearly what is good, yet unless the Will agree, and give its consent, it is not followed. The Understanding is like one that giveth good counsel, but if the will be obstinate, it is not followed. *He that knoweth his Masters will, and doth it not, to him it is sin*; so that you see, a man may know, and not do. Now in such a case, a mans understanding agreeth

greeth with Gods Will ; for he both knoweth what God will have done, and knoweth it to be Good. But his Will crosseth both the Will of God and his own Understanding ; which is the aggravation of sin, and encreaseth the Stripes. Now the Acts of the Will are in general two :

To Will, or to Chuse.

To Nill, or to Refuse.

Now in these two faculties, there are two others seated, as

Free-Will and Conscience.

Free-Will is a faculty of the mind, whereby the Will without constraint doth willingly chuse or refuse what the understanding discovereth to be good or evil; for all the power of man cannot compell the will to embrace or refuse what it will not refuse or imbrace. The outward man may be forced against the will, the Tongue may be forced, the Hand may be forced, but no Tyrant in the world can force the Will. And hence cometh that unmoveable resolution of Gods Children in the profession of the gospel, even from the invincible freedome of the will, sanctified by the spirit of God; it is true ! it is the spirit of God is the cause, but the Spirit is pleased to make this use of mans will, and of that liberty which he himself gave man at his Creation : Again, on the other side, the will of man may be brought to cover its own inclination, and outwardly be brought to conform to the constraining powers of others; but the inward bent of it none can force

force a contrary way. Again, the will, by persuasions, by reasons discovered unto it, by better informations may be inclined to alter, but never violently turned by compulsion: when it is altered, though the preparatives and motives of its alterations come from others, yet the alteration it self must come from it self. I speak not now of God's Act in renewing it by his Spirit, who being the Maker of the Will, hath that power over it, which no Creature can possibly have: yet the Lord will not compell the *Will* (for that were to destroy it and make it no Will.) but by sanctifying and new-making it, he makes it willingly embrace that which it shunned before, and resolutely to reject what it embraced before.

Now although the Fall of *Adam* did actually take away mans Spiritual life consisting in the Image of God, and the Holiness of his Nature; yet it did but forfeit for the present, and not actually bereave him of his natural life, nor the natural powers of his Soul, by which he lived; so then there is no question but man in the State of sin hath free Will. But the question is, Wherein? I answer, in things natural and moral, not in things supernatural and spiritual. In natural things a man in his natural estate hath free-will to chuse or to refuse; in eating, and drinking; in eating or not eating; in walking or not walking, &c. So in moral actions, a man in his natural estate may do many good moral acts, and hath liberty

ty of will to do them ; as to use abstinence, to exercise temperance, to shun drunkenness, &c. yet with exception, that many particulars through custome and company. &c, may be so enthralled to some lusts, that the exercise of this freedom of will is even wholly smothered in them, and cannot shew it self, but is strongly clogged and kept down : but yet that which their will chuseth, it freely chuseth still. But now on the other side, it hath not liberty unto spiritual and supernatural things. It may freely entertain the use of outward means and ordinances, but it hath not free power to believe aright, to change it self, to purge it self from the stains of nature ; to repent, &c. All these must come from above : None but God can make his Image in Man, when Man and Satan hath defaced it. *But if the Son shall make you free, then are you free indeed.* If the Son of God shall by his spirit of liberty infused into us, deliver us from the thraldome of Sin and Satan, and renew the Image of God in us, then are we free indeed. This which is, spoken of free-will, doth not cross the sovereignty of Gods will, nor the certainty of his decrees, sith mans will is brought about freely and willingly to embrace what God hath certainly purposed ; whose purpose being eternal, He did not in the beginning of Time make such a Creature as should disappoint him of his eternal purpose.

S E C T. 3.

Of Conscience.

IN the next place followeth *Conscience*, about which it seemeth, that both the *Understanding* and the *Will* are *Conscience*. exercised. This is an application of general Rules unto particular Cases, and points of practice; and this it performeth both by the *Understanding* and the *Will*; and that both concerning things not yet done, and concerning things already done. Conscience by vertue of the understanding judgeth such and such particular actions to be good, and such as it ought to practise, because it seeth them agreeable to those general rules of duty and of goodness, which it hath already conceived. Our Saviour knew that he must fulfill all Righteousness; therefore when *John* was unwilling to baptize him, he applieth that General to this Particular, He must fulfill all; therefore this part of Righteousness. *St. Peter* had laid up this general direction that our Saviour gave him; *Feed my Sheep*; and so his sanctified Conscience made application of it on all particular occasions. Therefore when a multitude were gathered together, wondering at the miraculous gifts of Tongues bestowed on the Disciples; his Conscience tells him, now Thou must practise what thy Master hath commanded; and so at that time he gathered

gathered some three thousand lost sheep into the fold of Christ.

In the second place, Conscience by vertue of the Will, Stirreth up the faculties of the soul to practise this particular duty, which is thus found agreeable to the general rules of duty and goodness. Now in that these things are not practised, this cometh from that disorder which sin hath made in the soul, and that preposterous confusion of the affections leading Conscience in a slavish captivity under the power of lust: so on the other side, it is for evils not yet done: The world promiseth a fair reward many times, if men will use foule means to obtain it: if riches begin to trade with the world about the matter, covetousness (like Judas) saith to the world, What wilt thou give me, and I will betray my Masters honour, profane his Day, defraud my neighbour, oppress my poor brother, &c. But now Conscience cometh in, and laboureth to mar the bargain; and having laid up this general rule, That it shall not profit a man to gain the whole world and lose his own soul, it applieth this to the case in hand; therefore it will be a most miserable bargain for me to gain this which is now proposed with the hazard of my soul. This doth conscience by vertue of the understanding, and then calleth up the powers of the will to help, which withdraweth from the thing as unlawful and dangerous, and riseth against it, and disliketh it with reluctancy. So Joseph had laid up this in his heart, that
that

that adultery must not be committed, no not in secret, because it is a sin against the All-seeing eye of God; therefore, when his Mistress tempteth him, he applieth this General to the particular occasion, and by the force of a sanctified conscience biddeth defiance to her temptations. *How shall I do this great wickedness, and so sin against God?* so David having laid up in his heart that precept in General, *Honour thy Father and thy Mother*, and knowing that under this Title of father, was comprehended the King, and other Magistrates: and then again, *Thou shalt do no murder*: now he happeneth to come into a cave, and there meeteth with Saul, and hath him at advantage: Saul sought to murder him, pursuing him without cause against his own Conscience, who was to succeed him in his Kingdom, and one that was annointed by the special appointment of the King of Kings; yet David will not touch him, nor suffer Abishai to fall upon him, who was ready to have slain him, had David given way to it; for against all these provocations, conscience cries out, *God forbid that I should lay my hand upon the Lords Annointed*; and so prevaieth notably against all these motives. So David stayed his servants with these words, not suffering them to rise against Saul, 1 Sam. 24. 7. It is in the original, he clave his men asunder; it seemeth his followers began to run together, desiring every one to lend his helping-hand to dispatch the mortal enemy of their Master

David, but David by the force of an upright conscience, brake through them all, and put them aside; not suffering them to accomplish their bloody intendment. But another time ye shall see when *Nabal* had dealt curiously with *David's* Messengers, the news of this base abuse came (it seemeth) somewhat unseasonably to *David*, and found his Conscience not well awakened; and so while Conscience slumbereth, and mindeth not what is in hand, passion condemneth *Nabal*, and all his family to present death. And whiles Anger maketh an hasty march for blood, and whetteth it self, as it goeth, *Abigail* meeteth it upon the way, and with a well-tempered voice, not so loud and violent as to enrage fury more than already it was, yet loud enough to awake Conscience; she sheweth him his errour, and presently Conscience being awakened, soundeth a retreat; maketh all lay down arms, thanketh the Instrument by whom it was shaken out of slumber, and kept from wallowing in innocent blood, or encroaching on Gods Office by self-revenge. But with wicked men Conscience many times prevaieth not in such cases, she cannot be heard; or being heard, is not regarded; Satan, the flesh, the world stop her mouth.

Now besides all this, Conscience hath its employment also about the things already past: if good, it excuseth and acquitteth the party, cheareth, comforteth, and is peaceable, unless mis-informed: so in performing
good

good actions, and so in overcoming sinfull temptations ; so *Abigail* telleth *David*, that when he should be King, he should have no trouble of Conscience for not shedding blood, if according to her petition he would spare *Nabals* family, Conscience should never accuse him for it, but should hold him guiltless. So you see *Psal. 7.* when he was falsely accused by a *Benjamite* for an evil he never committed, how boldly conscience pleadeth his cause before the Lord, and proclaimeth him innocent.

Again, for evils done, or good duties omitted, Conscience accuseth, yea sometimes wonderfully rageth and terrifieth : it accused *David*, *Psal. 51.* I have sinned, &c. yea it breaketh his bones (as it were) and grievously afflicteth his soul. But when it meeteth with *Judas*, a son of perdition ; oh, how it tormenteth him, it driveth him out of his Meditations, wherein he might please himself in the price of blood lately gained ; it chaseth him cut of the company of his fellows, who had been his assistants in apprehending our Saviour ; it driveth him into the presence of the Priests, it forceth him to accuse himself, to throw down his money and to hang himself ; never ceasing to pursue him till it had driven him quite out of the world ! Now besides this, it recordeth and keepeth a Register and Day-book of mens actions and omissions ; which, though now a-days men will not read over by self examination, yet at the last day God shall open it before

before the eyes of men and Angels. Thus much for the faculties of the soul.

CHAP VI.

SECT. I.

Use 1. **H**ere by way of Application, we may in the first place take notice of the soul of man in a special manner, as of one of the principal works of God, wherein his glory is notably manifested. He is the Father of Spirits, who of himself immediately did bring forth the spirit and soul of man, an excellent Creature which no sense can discern; the eye cannot see it, nor the ear hear it, &c. and as it is said, *no man hath seen God at any time*; yet God, whom none in the world can see; gave being to the whole world, and now governeth it: so the soul, whom no sense of the body can discern, giveth life to the whole body, and governeth the body. An excellent Creature it is; endowed with notable faculties, and we should learn to bless God for every faculty of our souls: we are too unthankful for all sorts of mercies, but yet more apt to give thanks (at least outwardly) for things without us, than for those more excellent things within us. Thus many a one saith, I thank God for health, for meat and drink, &c. that never (not so much as in words) doth give him thanks for his soul, and the several faculties

ties of it. How seldome hath God any praise for our understandings, our judgments, our memories, our reason, wills and affections? how lame would our souls be without the will and affections? how blind without reason, memory or understanding? yet how unthankful are we to him that made them? we should reckon these among the chiefest of Gods blessings, next to the sanctifying graces of Gods spirit, and accordingly shew our thankfulness for them to his glory.

SECT. 2.

II. **I**N as much as the Soul is more excellent by its Creation than the Body; this sheweth that our care should be greater for the soul than for the body. Nature it self might teach even a natural man to be more careful of the natural good of the soul, than of the body, which yet is contrary to the practice of man. You will say the *Natural man perceiveth not the things of the spirit, neither can he discern them, because they are spiritually discerned.* But I speak now of such natural good things; as tend to the enriching and perfecting of the soul and mind of man; namely, such knowledge in Arts and Sciences, as concerneth the things of this life. How many do preferre the things of the body above these? But the principal thing is that which concerneth the spiritual happiness & heavenly perfection of the soul. These things which are the most excellent endowments of the most excellent

part of man, are less regarded and sought for, than those that are the meanest appurtenances of the body, which is the meanest part. The least saving grace, being a thing belonging to the perfection of the soul, is worth more than the whole body; which without the soul, is but a dead lump of earth. *Can a Maid forget her ornament, or a Bride her attire; yet my people have forgotten me days without number, saith the Lord? Jer. 2. 32.* what a shameful indignity is this to the Majesty of God, when ornaments of the body, toys, head-tyres, or the like, serving to dress up an earthly carcass, shall be better remembered than God himself; yea, shall be remembered when he is forgotten. Thus every thing belonging to the body is thought of, but the soul is forgotten: the eye must be pleased, the ear must be tickled, the palate must be delighted; great ado must be made for back and belly, but where is the care for the soul? we can starve that, yet never feel any hunger; we can let it pine away, yet never complain of weakness; we can suffer mortal diseases, most dangerous corruptions to grow upon our souls and never see our need of spiritual physick. How many a soul is swollen with pride, and over-grown with vile affections, and yet no care is taken of it, but it is let alone, as if all were well: yea what deadly wounds do men daily give to their consciences, by swearing, lying, drunkenness by unjust and indirect dealings with others; yet all this is esteemed as nothing, no care

care is used to have it cured : nay, he that shall desire to cure it, or perswade them from these desperate courses tending to the destruction of their souls, shall be hated as an enemy. Our very creation should make us ashamed of this folly, that all the care is taken for the body framed out of the dust, and the soul is utterly neglected, which the Lord himself breathed into the body. *Fear not them* (saith our Saviour, *Mat. 10.28.*) *which after they have killed the body, can do no more; but fear him, which can cast the body and soul into hell-fire.* Yet he that shall follow our Saviours counsel in this, shall be thought to be a fool by many men ; he that will rather suffer harm in his body, or loss in his goods, and such things as concern the body, than hazard his soul upon any sin which is death to the soul, is thought to do it in simplicity for want of wit ; whereas even reason might teach us, that the soul is a thousand times better than the body, and the misery of the soul incomparably beyond the punishments that can befall the body in this life. Let us then labour to prevent the everlasting destruction of the soul, and fear it more than a thousand deaths of the body, if it could possibly endure so many. Think that a precious thing that weigheth more than the whole earth in the ballance of the sanctuary, and the judgment of Christ. *What shall it profit a man to gain the whole world, and lose his own soul?* Oh learn to prize thy souls a precious Creature, and immortal Spirit; and make

it appear thou makest more reckoning of it than of thy body? thy body is but a small piece of earth, but the whole earth is not able to bring forth, or yeild matter for one soul which is of an higher nature.

S E C T. 3.

III. **T**His should teach us also that the greatest good which one man can do for another, is that which is done for his soul. The feeding, cloathing and refreshing of anothers body, is a good work if rightly performed; but the good which is done to the soul is a better work, as the soul is better than the body. This therefore should reform a gross folly among us, whereby it is conceived, that there is no good work in a manner besides that which is done to the body. It is true! that he who hath this worlds good, and yet doth no good in this kind, doth not truly perform any other good work; but yet this on the other side is a gross error to conceive, that the best thing that a man can do, is to help the outward man; and that the doing of this is enough to excuse him from doing good to the souls of others. This is a gross carnal conceit; it is as much as to affirm, that the body is better than the soul; earth than heaven; mortality more excellent than immortality; and a lump of flesh more worth than a spiritual being. Now men are so far from esteeming that best which is done for the good of the soul,
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that they account those admonitions and reproofs, which are tendered to them for this purpose, the greatest signs of ill-will, that any man can shew to others: no man is accounted a worse neighbour than he that will seek to pluck mens souls as brands out of the fire of Gods wrath, by shewing them the danger of their sins. If men want for the body, what outcries are there made against the hardness of others hearts? men are so hard-hearted now a days, that they will not give a poor man a bit of bread, they will see him starve first; and sometimes that is true which is said, though often false. But on the other side; one is ignorant, he hath a blind soul; Another hath a graceless, profane, and unsanctified soul, laden with many sins, in great danger to perish for ever: but when shall ye hear such a one complain of his neighbours for hard-heartedness toward his soul, in not pitying his spiritual misery, in not instructing him in his ignorance. When shall ye hear one of these complain, oh, I have a neighbour that hath knowledg, he knoweth that I am ignorant of God; but alas he is hard-hearted, he doth not pity my soul! he will sooner see me damned in my ignorance, than once open his mouth to instruct me in any matter of salvation. Or when shall we hear one that goeth on in sin, cry out of another in this respect! I have a neighbour seeth my soul in a fearful case, he perceiveth me to go on in the stubbornness of my heart, and he knoweth that the wrath of
God

God will one day smock against me for it, and yet his heart is hard, he hath no pitty upon me; he did never once open his lips to bring me into the right way, to reprove me for my sin. Nay, if any in zeal to Gods glory, and love to the souls of such, shall labour to do them good, what is their answer? meddle with your own business, I shall answer for my self, you shall not answer for my sin. I pray mark what senseless speeches these be: it is as if a man should see another fallen into a dangerous pit, where he could not live without help, and should go to help him out; or to direct one that is going in some dangerous place in the dark, where he is like to break his neck; or to succour one that is in need, and like to starve, and should have such an answer from him as this? Why do ye trouble me? look to your self, if I perish, I perish, you shall not perish with me: Why do ye feed my body, if I starve, it is nothing to you, you shall not be famished by it: No verily, this help is for the body, and therefore it is welcome at all times; but the other that is for the soul, that is distasted as unseasonable and troublesome.

SECT. 4.

IV. **T**His sheweth us also the greatest harm which a man can do to another, is that which is done to the soul: men may receive wrong many ways; but the greatest injury and mischief that one man can do another, is that which falleth upon the soul, the best

best part. Is not a blow in the eye worse than one upon the arm? he that woundeth thy soul, doth he not worse than if he smote thy body? and yet what deadly malice doth one bear to another for a box of the ear, or some such wrong done to the body, whereas they account them their best friends that work the greatest mischief to their souls. He that will drink to them when they have drunk too much already; he that will flatter and humour them in their sins; He that will entice them unto sin, he is the only friend and good fellow: whereas indeed such a one is a most dangerous enemy. He that threatneth to be revenged of thee, that saith he will have thy blood, that railleth at thee & slandereth thee, doth not hurt thee so much as such a one who seeketh to draw thee into that, or by joyning with thee to encourage thee in that which tendeth to the destruction of thy soul; such a one endangereth thine everlasting life, and taketh a course to wound thee, so that thou mayst die for ever. Therefore when thou hearest, that no Drunkard shall inherit the Kingdome of God, and one pulleth thee by the sleeve, and another enticeth thee, &c. answer him thus; I perceive you are none of my friends; what are ye loth to have me go to heaven? would ye have my soul perish? would ye seek my destruction? you seek to draw me into such a sin as will shut me out of heaven. If thou wouldest answer them so now and then, thou wouldest be well rid of such companions, and

not be so much pestered with these troublesome flies. But most lamentable is the sin of such in this case, whose care is onely for the bodies of their Children, but care not how they betray their souls; how they leave them in their sins which they see to grow upon them, and use no means to cure them of these deadly evils. Oh do not deal with thy child as with thy beast, as if it had onely a body to be fed and clothed, and not a soul to be saved.

SECT 5.

V. *S*ith God did Create our Souls, let us conceive that he made them for Himself; therefore let every faculty be given up to his service.

1. As for thine Imagination, let it be dedicated to the service of God; let thy thoughts and meditations be directed unto God and his Word and Kingdome. The fancy of a man is a working, stirring thing, always meddling with something or other; now let it be turned toward God and his Word; and when thou findest it busie with other things, call it home and think with thy self, I must go about my Fathers business: this faculty of my soul must mind him that made it.

So for thy memory; it is God's treasury, he made it, and therefore you must lay up the riches and treasures of his Kingdome in it, and not the trash of the world: you must store it with holy instructions and meditations

ons, Promises, Precepts, &c. out of his word, and not stuff it with idle Tales, wanton Songs, or meer earthly Vanities, and nothings else: This Cabinet of the Soul was not made for such base uses. When thou comest to hear the word, thou must not think it enough to take it in with thine Ear, that is not the onely part which God made; but labour to lay it up in thy memory, that thou maist be rich in all saving knowledge of the word. A man may have a great deal of money come through his hands, yet be never the richer, if he spend it idly as fast as it cometh, and lay up none. A man may have many a Sermon entring in at his outward ears, and yet never prove rich in knowledge, if he suffer all to be lost again, and treasure up none in his memory.

2 Thy Understanding, that most excellent faculty of the Soul, how carefully should it be improved, that the Lord may be honoured by it; let him have the best that made the whole. It is strange to think that men should be excused by ignorance: what is that but to rob God of the principal endowment of thy Soul, even thine understanding? It is a miserable folly, when men labour for skill in earthly things, and would be wise every way except in heavenly things, and in the mean time least of all regard to Know the Lord; as if the top of the Soul, the Head of the in-ward

ward man, were made to be a vassall to the earth, and not a servant to the Lord. Learn thou to know him that made thee, and never think thine understanding so well employed about any other things as when it is busied in studying the word of God: frequent those exercises wherein the word of God is taught, and thine understanding is to be perfected. The eye loveth the light, and is delighted with the sunshine; let thine understanding, the eye of thy Soul, love the light that shineth from heaven in the ministry of the word, and do not turn from it, or neglect it; Let thy delight be in the law of the Lord, and meditate therein day and night: magnifie God who hath given thee this faculty of thy soul, whereby thou mightest come to be acquainted with him thy Maker, and think there is none so worthy of thy knowledge, as he that made thee; this knowledg shall be everlasting: the knowledg of earthly things, worldly policy, skill in dealings, laws of men, &c. shall perish, but the knowledg of God is everlasting and immortal, as the soul it self is; yea it shall be perfected, when other knowledg shall perish.

3. Thy **W**ill, wherein the strength of thy soul lyeth, must be wholly for God; it must be firmly bent to obey God, and strongly resolved against all disobedience, flashes, motions, and good moods and fits, now and then arising in the heart toward God; either in affliction, or when we see some spectacles of
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mortality, or hear the word pressed upon us, are but slight and weak of themselves, and soon Vanish, if there be nothing else but these. But the strength of the Soul lies in the Will when it is sanctified, and firmly resolved to obey its Maker in all things. When Barnabas saw the good affections of the new Converts at Antioch, *he exhorted them all, that with purpose of heart they would cleave unto the Lord, Act. 11. 23.* So David, *I have sworn, and I will perform it, that I will keep thy righteous judgments, Psal. 119. 106.* there was a resolute spirit, and such should be the bent of every sanctified will. The affections may be stirred, and yet may be no more but as a few loose sticks, which Satan will soon break again, and bring to nothing; but the will, when it is thoroughly bent and confirmed indeed, it is as a common bond to tie up all the affections, and to strengthen all: let us therefore pray to the Lord, that he would give us both the Will and the Deed.

4. The will being thus for God, then labour to stir up the affections, which are as it were the wings of the soul.

1. Love is strong as death, jealousy is hot as fire; thou shouldest love God with passionate and strong affections. *Ob how I love thy law! it is my meditation all the day, saith David, Psal. 119. 97.* Tell him that I am sick of love, saith the Church of Christ. *Cant. 5. 8.* That is an happy soul, that is sick of this heavenly love. It is not enough to wish well to God and

his glory, and coldly to desire that things might be amended; but the heart must be carried after him in strong and stirring passions of Love; that as the heart of a fond lover is passionately carried, and overcome with the love of the person beloved; so should a Christian Soul not content it self with an ordinary cold temper of love, but should labour to have it self possessed with fervent affections, yea to be overcome. The love of God is shed abroad in our hearts, saith the Apostle; now that (I hope) will work an affectionate love to God, when his love is poured abundantly into the heart; this will make a man love out of a pure heart fervently.

2. This will draw desire after it, which is another affection; oh how the Soul will pant, long, hunger and thirst for God, if once it fall in love with him, and be truly joyned unto him, having, tasted of his excellency, and found how Good the Lord is: I have lifted up mine eyes to the hills, saith the Psalmist. Travellers, at the foot of the hill look up to the top; and now oh that I were there with a wish! so a Christian, in the valley of humiliation, and in the sence of his own wants, locketh up to God, and his holy Mount: and now, oh that I were with the Lord! oh that I were neer to him, and could more fully enjoy him! oh that I had more of his Spirit, more of his fulness, more of his
graces;

graces; my soul thirsteth for the Lord, even for the living God. And when once thou comest to this, how canst thou chuse but from thy heart loath all sin tendered or suggested to thee by Satan, the world, or the flesh; if once thou thus lovest God, thou wilt not make league with any enemy of His.

3. Then thou wilt rejoyce in the Lord with joy unspeakable and full of glory: then the worlds joys will seem poor, heartleis, unfavoury flashes; and now a world for my part in that blessed feast of fat things, of wine upon the lees, of wine upon the lees well refined. No delicates so sweet as the Paschal Lamb, Christ Jesus; no feast so excellent, as that which the soul maketh on him by Faith. Now I can relish Christs sweetness in the Word, in the Sacraments, in private Meditations.

4. And now also must thy sorrow be sanctified, and nothing be so grievous to thee as that which is displeasing to thy God: thy heart should ake when his spirit is grieved; all should be godly sorrow, that bringeth repentance: give not way to that sorrow for which thou must sorrow again, but to those tears after which thou shalt reap in joy.

5. As for Hope, where shouldest thou cast Anchor, but upon the Rock? there is the only sure hold that will abide a storm; fasten there, lean not upon the arm of flesh, cast not Anchor in the Sand.

6. And whom shouldest thou fear, but him that hath all power in his hand, all Creatures

that can help or hurt at his command, either to let them loose, or to tye them up? fear him for his Goodness and Mercy, as well as for his Justice; that it is too good to be abused, and to be made a patronage to thy sins.

7. Labour to be courageously confident in the Lords goodness toward thee, and bear up thy soul upon the multitude of his mercies, and his truth that never faileth, above the gulf of desperation.

8. And for thine Anger, let it not be a strange fire of inordinate and distempered passion, but an holy fire of zeal for the glory of God: oh let it burn inwardly to consume the dross and corruptions of thy own soul, and to burn up the stubble vanity of thy corrupt affections, and then let it flame out in the eyes of the world; that those that hate it, may yet see its light: and then whatsoever the world speaks or thinks of thee, thou maist with a glad heart say in the presence of God; *Praise the Lord O my soul, and all that is within me praise his holy name; bless the Lord O my soul, and forget not all his benefits, as David doth, Psal. 103.*

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CHAP. 7.

Of the Creation of both Sexes.

I Come now to the second point, and that is, that God made both Sexes; *Male and Female, Man and Woman*; which is here laid down in general, but more particularly set forth afterwards in the second Chapter from the eighteenth verse to the end. So that first you see, as was shewed before, that the Mans body was frained out of the Dust, and the breath of life was breathed into him, as hath been shewed.

Now in the next place we may observe,

1. The necessity of the Creation of Woman after that Man was made.

2. The manner of it.

3. The conjunction of Both together.

4. A special consequent of the Image of God in both; and that was, that their nakedness was without shame, being without sin. The first of these is laid down, Chap. 2. verse 18. & 20. and therein two things are to be noted. 1. That man was alone. 2. That it was not good for him to be alone, and therefore the Lord would make him an help Meet for him. 1. He was alone; therefore it was noted, that when all the other living creatures were brought before him, there was not among them

them all, when they were in that best estate of their creation, any one that was an help meet for him; or fit to be joined in neereſt ſociety with him: There was not any among all the Creatures to which he gave Names, that did bear the Image of God, and ſo no fit match for him. 2. It was not good for him to be thus alone.

Object. But it may be objected, that then all that was made was not very good.

Reſp. It was very good when it was perfected, but not whileſt it was in hand, before it was finiſhed: An houſe is not very good for habitation before the roof is laid, &c. when it is but an imperfect frame: So mans estate was not yet perfected, till the Lord had made him an help meet for him; and that was all done upon the Sixth day, and then the Lord ſaid of all that he had made, That it was very good. But to the point; It was not good that man ſhould be alone.

1. Becauſe it was needful that Mankind ſhould be encreaſed for the glory of God; that as the other Creatures did encreaſe, ſo men ſhould multiply alſo, and bear rule over them. Therefore *Gen. 1. 28.* God ſaid to them in the ſtate of holineſs and innocency, *Be fruitful and multiply, and replenish the earth, and ſubdue it.* Many other reaſons there are now ſithen the Fall, for which it is needful that the Woman ſhould be made, which had no force in the ſtate of Innocency. But yet,

2. A ſecond may be, that as God needing

no creatures, yet did make creatures to which he might communicate his goodness; so he might be pleased to make such a creature, as should be futable unto *Adam*, to whom he might communicate his love, and with whom he might take such an holy, undefiled, mutual contentment, as did become the estate of Innocency.

2. In the second place followeth the manner of the Creation of the Woman; and therein,

1. The preparative, which was a Deep Sleep falling upon the man to take away the present use of his senses, that he might not feel any pain in taking away the Rib out of his side; which shewed the Lords tender care over man when he continued upright, that he would not put him to any pain, no not in such a case as tended to his special good, that he might have an help meet for him.

2. He took a rib out of his body, and left no breach nor wound in the body, but closed up the flesh again, and left it whole. And of this Bone he made a Woman, which should be joined unto him as an help meet for him.

3. The third thing is the institution of Marriage; wherein we have the Lords act in joining them together, and his enacting that holy law of Matrimony, *Gen. 2. 24.*

1. The Lord bringeth the woman to the man, where ye see, that God is the great Match-maker, and He is the Author of Marriage. God brought all the creatures before
Adam

Adam, but among them all he found none that was an help meet for him, and therefore he brought the woman to another end; and in bringing her, did join her to him in marriage; and *Adam* on the other side, with a glad and thankful heart, accepteth her at the hands of God; giveth her a name answerable to her beginning, which he alleadgeth as a reason of the name, and of the near affinity between him and her. *This is now bone of my bone, and flesh of my flesh; she shall be called woman, because she was taken out of man.*

2. The law of marriage was enacted, *vers.* 24. where is shewed: 1. That the conjunction between Man and Wife should be most near. 2. That it should not be dissolved. 3. That it should be between one Man and one Woman.

1. It should be most near: for it should be nearer than that between the child and his father and mother, which is nearer than any other besides this of Marriage. Therefore in marriage, the father is said to give his child; so that now the husband is the wifes, and the wife is the husbands. They must be near in cohabitation, or in dwelling together; most near in affection, near in a mutual communion of bodies and goods; so near, that they must be one: even as the woman was a part of the man being taken out of him. so it must be conceived, that each man must judge himself one with his wife, and not esteem her as a person divided from himself; not take her for

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another, but account her a part of himself.

2. It must not be dissolved, because they are become one: for a man to forsake his wife, is as if he should pluck an arm from his body, or pull a rib out of his side; they being by the ordinance of God made one, even as all the members of a mans body make up one body. Therefore our Saviour giveth not way to any divorce, except it be for Adultery, for then the party that committeth adultery doth rent it self from that Union wherein they were knit together; every adulterous act being a division of the Marriage-bond.

3. It must be between one man and one woman; and not between one, and more than one. So it is plain; 1. By the Creation it self when the Lord made but one woman for one man, which is the argument used by the Prophet, *Malach. 2. 15.* and if ever it had been expedient to have had many wives, it had been then fittest that the earth might have been more speedily replenished. 2. You see it is said, *That a Man shall cleave to his Wife, and not unto his wives; and that they two, and not more than two, should be one flesh.*

4. The last thing is a consequent of Gods Image in both; which was, that their nakedness was without shame; the cause whereof, was, because they were free from sin. Thus much for the opening of these things: I now proceed to application.

CHAP VIII.

Use 1. **T**HIS condemneth the folly of those that use to say, that women have no souls; which though it be a most sottish speech, yet no Opinion is so sottish, which hath not some to embrace it. Howsoever! though men think not so, but speak it many times in an idle jesting humour, yet is it worthy of reproof in publique; both because it is to be reckoned among those idle words for which the speaker must give account at the day of Judgment, and also because it is a notorious lie and falshood, which no Christian tongue should utter in jest or earnest. And that which the Apostle speaks in another case, may be applied to this, *That evil words corrupt good manners.* But if it were worthy of a confutation, it were easily shewed, that the blessed Virgin began her song of praise thus; *My soul doth magnifie the Lord,* &c. It is said, that *Lydia* (another woman) had her heart or soul opened to attend to the word of God. It is said, that the Woman whose Daughter had a Devil, had a great Faith, which is always seated in the soul. It is said, that the woman who washed our Saviours feet with tears, had many sins forgiven her; but without a soul she could not have sinned, nor have received forgiveness of sins. But some that will take upon them to carp at Sermons or Catechisms, though themselves have

have need to be catechized, will say, it is an idle thing to speak of this: let their wisdoms know then, that in mine own experience I have found such as could not tell whether Christ were God or man, or an Angel &c. Therefore there is need that the plainest things should be taught, and that they which know them should also know some arguments whereby to stop profane cavilling mouths; but *Moses* tells us, that both male and female were made after the image of God, and therefore both the one and the other had an immortal Soul; both were made Rulers over the Creatures.

2. This sheweth God's tender care over man, he would not suffer him to want that which was good for him: thus tender is his love when sin maketh no breach. This should therefore teach Thee, *O man*, to lament thy sins, and the sins of the land, when any evil befalleth thee or the land. Hadst not thou wronged him by thy sins, as *Adam* then had not, he would have been as tender over Thee as over Him. Had it not been for sin, the Lord would have said, It is not good for man to be punished with famine and scarcity, I will provide him food convenient for him. It is not good for man to be sick, I will continue health unto him. It is not good for him to be made a Slave, or a Prisoner, whom I have made Lord of the other creatures, I will give him liberty. It is not good to bring him under any affliction, I will keep him free

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from sorrow. It is not good that he should die, I will give him immortality. Thus would the Lord have dealt with man, had not sin confounded that happy peace between God and man: complain not then so much of thy affliction as it is a cross to thee, as of thy sin which is a cross to God, and which hath moved him to bring the cross of affliction upon Thee.

3. In that woman was made to be an Help meet for man at her creation, and at the first appointment of marriage, this sheweth, that, So far as she is an hinderance to him, or neglecteth to help him, So far she erreth from the right end of marriage. As she is an hinderance to him in Spiritual things, and a means either to draw him from God, or to cool his Zeal for Gods glory, to lessen his care for his service, or to make him more backward in good duties, or to discourage him from a sincere constant course of obedience; so far doth she grievously cross the very rules, the true end and original institution of marriage. Again, so far as she helpeth him forward in these things, as she provoketh him to grow in grace, and to be more and more fruitful in good works, so far she sheweth her self to be a wife, even a wife of Gods making, an help meet for man; for indeed she is no farther a wife then she is an helper. Again, So far as by her wilfulness, negligence, or wastful riot she impaireth his estate, So far she faileth of those accomplishments that should go to the making up of a wife: And, so far as by moderate care, diligence,

diligence and discretion she futhereth him this way. so far she approveth her self to be a true wife, that is, *an help meet for him*; So it is in regard of his true comfort and contentment every way, *sc.* of his credit &c. Therefore wives should labour to be Wives, that is, helps in every respect: for although infirmities sithence the fall wil not permit them to be perfectly helpful in the highest degree, yet should they labour to do their best in every several kind, wherein they ought to be helpful.

4. The nearness of the marriage-bond which is shewed by the original of the woman taken out of Man, and the law of marriage enacted by God, whereby they are become one flesh, should move them both to knit their hearts in most intire and mutual love, accounting each other, and affecting each other, as a part of him or her self.

5. This condemneth the pride of the whore of Babylon. which accounteth the state of marriage polluted. and thinketh her shavelings too good and holy to enter into that order, which yet the Lord thought a fit and helpful estate for Adam in his first estate, when the image of God shined brightly and perfectly in his Soul without all spot of lust, or stain of corruption.

6. In that nakedness it self was not shameful, until naked Man and woman became shifull; this should make us not so much ashamed of any thing as of sin; no meanness of condition, no defects or deformities, no re-

proaches of living and idle Tongues should make us so ashamed as any sin against God; for shame is as proper unto sin as the shadow to the Body, and we may call shame the shadow of sin. For as there is no shadow without some light, yet the shadow cometh not from the light but from the Body; So shame doth not follow sin without some light to discover it, yet the shame cometh not from the light but from sin; there must be either the light of the Word, or of Conscience, or nature &c: to discover sin before the shame of it (which is its shadow) will appear: and therefore men that are wholly in darkness and blindness, and come not to the light, they go on without sense of the shame of sin. And that is the reason why Men hate the light and those that hold it forth, because it maketh their sin cast shadow, it maketh the shame of their sin to appear, which was hidden before in the dark.

required one of these two things; either that it be expressed by the essence of that whose Image it is, or els that it be purposely fashioned according to it. In the former sense, none but the Eternal son of God is the true Image of God the father, as he is called *the Brightness of his Glory, and the express Image*

Hebr. 1. 3. of his person. And so a Son may be said to be the Image of his Fa-

ther, as Adam is said, after his fall to have begotten a Son in his own likeness, after his Image. In the other sense, an Image is that which is made like to another, framed of purpose to resemble it: So is a picture or a statue made by Art to represent some person: and such was the Image of God in Man, for the Lord did purposely, as you see by the consultation, make Man like himself, to resemble him, and to bear his Image

SECT. 2.

IN the second place I come to shew, wherein this Image of God in Man consisteth, and what it is.

This was in general, that Perfection which God gave unto Man in his first of the Image Creation, for God is a most of God in general, perfect Being, infinite in all divine perfection: therefore that perfection which Man had above all other Creatures here below, was the Image of God in Man. Now this perfection was two-fold.

Principal.

Principal.

Less Principal.

Principal in the Soul: this is fully laid down unto us in these two places. *Colos. 3. 10.* Yee have put off the old Man, and have put on the new Man, which is renewed in knowledge, after the Image of him that created him: and that *Ephes. 4. 24.* That yee put on the new Man, which after God is created in righteousness and true holiness: where we see the several powers of the Soul had their several perfections; and there is no faculty of the Soul which may not be made perfect by these, so that in these did the Image of God consist.

Object. But it may be said, that in those two places, St. Paul speaks of regeneration, or the new birth, and not of that old and first Creation in the beginning.

Sol. It is true! and this maketh for our purpose; for the Apostle sheweth here, that the Image of God consisteth in these perfections; now the Image of God restored by regeneration, is the same which was given by Creation at the first, and that building which Adam pulled down by his sin, our Saviour built up again by his obedience and mediation. As in Adam all die, even so by Christ shall all be made alive. *1 Cor. 15. 22.* That is, Christ shall make up that which was undone by Adam: there cannot be any thing named for matter of substance that Adam lost, but Christ restored it, and therefore he is called the second Adam, and in the comparison between them

them and the first *Adam*, it is said, *the first Man Adam was made a living Soul, and the second Adam was made a quickning Spirit, ver. 45.* That is, the first *Adam* was made a living soul, by Creation, living the life of nature, by the substance and faculties of his Soul united to his Body, and a supernatural life too, by the Image of God in his Soul: and, had he continued in that estate, he should have conveyed the same life, both natural and supernatural to his posterity: but losing that supernatural life, consisting in the Image of God, he remained a meer living Soul, and no better, one that had but only the life of nature left him, arising out of the essence and natural powers of the Soul, and so could only convey this natural life to his posterity, whose Souls were dead in sin, to whom he could not impart any quickening virtue, to raise them unto that supernatural life in holiness and righteousness. But Christ was a quickening Spirit, not only having this supernatural life in himself, but also quickening those with a new principle of supernatural life, to whom he is joyned by the Spirit: and so he is called a second *Adam*, as being the founder of a new generation of Men; for as all Men by nature do spring of the first *Adam*, so all Christians by grace do come of the second *Adam*, and receive that spiritual life from him again, which the first *Adam* received, but lost. Now if the first *Adam* had continued in his first estate, and kept the Image of God, there had been no need of the
second

second *Adam*; for all Men by their natural birth should have received from him that supernatural life, together with the natural. But this first *Adam* having lost the Image of God, was now but the Author of an imperfect generation of Men, naturally alive, but spiritually dead; and therefore there was need of a second *Adam*, who should be the Author of a new birth, and should give a new, a second, a spiritual life and Being to those who were naturally dead in trespasses and sins: so that by this it is plain, that that new Being and spiritual life, which Christ by his spirit restoreth to his Members, is that very Image of God, which God made in Man at the first; and this you see, doth principally consist in knowledge holiness, and righteousness; which are the perfections of the understanding judgment, conscience, will and affections.

CHAP. 8.

SECT. I.

I. **F**OR his understanding he had all knowledge needfull for a perfect Man, both concerning the Creator and the Creatures: his Creator he knew perfectly; perfectly I say, not in regard of the object, or person known, who is infinite, but in regard of the subject, or person knowing: Mans understanding was not infinite, and therefore could not have

have such a knowledge of God, as was a full declaration, and apprehension of an infinite God ; but it was perfect in its kind, and therefore he had so much knowledge of his excellency, as was sufficient to make him admire him, love him, magnify him above all things, and so much as was sufficient cleerly to direct him in any duty, which by the first Covenant and Law of his Creation he owed unto him : so that as God knew himself, so Man had a cleer knowledge of God, and therein did bear his Image.

Then had he also a perfect knowledge of the Creatures, *sc.* of Himself and Others. *Himself* he knew both soul and body, and well understood the nature and vertue of each faculty in the one, and the temper and use of each member, or parts in the other. And this appeareth by the knowledge which he had of the Woman at the first sight ; *This is bone of my bone, and flesh of my flesh ; she shall be call'd Woman, because she was taken out of Man.* He had a perfect knowledge of all the other Creatures here below, he knew the Trees of the Gardens, the Herbs, Grass, and all sorts of Plants, and the natural vertues and properties that were in them : he knew the Beasts of the Field, the Fowls of the Ayr, and Fishes of the Sea ; and so Adam gave fit and proper names to all Birds and Beasts : so I doubt not, but he knew the nature, and several kinds of all Minerals, metals, precious Stones, &c. together with the course and motions of the Heavens, Sun, Moon,

Moon, and Stars. Thus did the understanding which is the eye of Mans soul, represent the infinite knowledg of God, and bear its Image. And those things which we call now *hidden qualities* in the Creatures, were not hidden from him, and are now covered from us, not in regard of their own natures, but in respect of our blindness, contrary to that light which was natural to us in the Creation.

But all this while, Man had *no knowledge of evil*; he knew not what ignorance or error meant; he knew not what a stubborn will, an hard heart, a polluted conscience was: he had no knowledge of the nature of diseases nor of their remedies; no nor of the cure of sin, nor of the washing away of its guilt and pollution: Therefore the promise of this new kind of knowledge, made by Sathan, caused the Womans Ear to itch, and her Heart to long, as imagining her self capable of some higher perfection, which God had not given her; for this knowledge concerned not that estate of Man, nor did it make for his happiness.

SECT. 2.

II. **H**is will was perfectly bent to obey, and cleave unto his Creator, whom he knew to be infinitely more excellent than all the Creatures, and from whom he saw he had received all the good and happiness which he enjoyed; he was fully resolved never to forsake him, knowing there was none in Heaven,

ven, or Earth to be regarded in comparison of him: in every affection of his heart and soul, he did carry a lively Image of his Maker.

He loved God most intirely, whom he saw to be the greatest good beyond comparison; and he loved whatsoever was agreeable unto God; and herein he did resemble God, who loveth himself with a most perfect love, and loveth whatsoever is agreeable to himself: he perfectly *bated* whatsoever was contrary to God, all manner of sin and transgression, as the Lord also hateth it. If he had any actual desire, it was most holy: but I see not what he could actually desire in that estate, unless it were the continuance of that happiness which he had, and that neer communion with his God; for he was full already, and had as much joy, holiness, and happiness, as he was capable of: so that his desire of good, was

N. B. not, to have it increased, but only to have it continued to him: but he had not the least desire of any evil; his Joy was wholly in God, who was his happiness, and in whom he found most sweet and full contentment. He had no matter of *grief* within, or without him, nothing that should lessen his joy, or embitter his comfort: sin, which is the fountain of *sorrow*, was not then found in the World. As for sorrow, he had none actually stirring in him, though an ability he had, which afterward he had much cause to employ. His *trust* and confidence was in God, and

and he believ'd that which he revealed to him. So long as he stood firm, he believ'd that threatening; *In the Day that thou eatest thereof, thou shalt die the Death.* And when Satan by his lying suggestion brought him from his stedfast belief of this Truth, then his Feet were more than almost gone, his steps had more than well-nigh slipped. But while he remained in his state of Creation, he believed without doubting; yet had he not actually faith in Christ, as a Redeemer, which is that grace whereby the Elect in this new Covenant of the Gospel are saved; for being free from sin, he needed not a Redeemer to satisfy for his guilt by his Death: yet I doubt not, but that he had an ability to believe whatsoever God should reveal unto him, and so to have believ'd this truth, if it had been revealed. As for *fear*! he was free from all slavish fears of vengeance or misery, perfect love casting out all such kind of fear. Yet I am perswaded, that he could not want an holy humble reverence and submissive respect unto his Maker. *Courage* he had in perfection, not fearing all the World, whiles he knew that God was with him. As for *Desperation*, it was far from the height of his happiness, who was not subject to the least distrust. An holy *anger*, a divine flame of zeal for his beloved Creators glory, I cannot think was wanting in him, inasmuch as the very An-
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gels

gels are called *Seraphims*, or Fiery Spirits. Thus brightly did the Image of God shine in the Face of Mans Soul at his first Creation, and though he were infinitely unequal to him, he had not any spot of sin or impurity in him, to make him unlike or contrary to him that made him. *God made Man upright*, saith the wise Man, *Eccles.* 7. 29. and so he made him like himself.

SECT. 3.

3. **B**UT besides these excellencies, he did also otherwise resemble his Creator; and that is the second thing, the inferiour part of Gods Image in Man, and that in two sorts of things.

1. In things belonging to the Body it self.
2. In things without his Body.

1. Of the things belonging to the Body, you have heard before, when I spake of the Creation of the Body, *sc.* the beauty and excellent temper of the Body: for though the Lord hath no Body, being an infinite, and most glorious Being; yet these things, as they were excellencies, and things that made somewhat for the happiness of Man, they were in some sort resemblances of the divine glory and excellency of God: To these

these I may add also *Immortality*; for the Body also was by the goodness of its Maker free from *Death*, had not *Sin* made a forfeiture of his life and breath: And that upright posture of his Body was a fit resemblance of the Majesty of God that made it.

2. Now, without the Body there were these two things. 1. The sweet and happy habitation, which *Adam* had in the Garden of *Eden*, such as now no place with the greatest cost and art in the World can possibly afford; hereby resembling God, who hath the glorious Heavens for his dwelling place, wherein he doth especially manifest his divine and glorious presence,

2. His *Dominion* over the Earth, Air, and Waters, with all the Creatures in them, whereby as an Under-officer, or Deputy, he did represent the Person of God, who is the *Supream Lord* of all.

CHAP. IX.

Use 1. **L**Earn here then to admire this wonderfull Work of God, and to magnify Him for that admirable perfection which he gave to Man, within him and without him; in Soul, Body, habitation and dignity, having made him a little

lower than the Angels, and Crowned him with glory and honour. What an excellent Creature was Man, when he came newly out of the Hands of God, until Satan marred him with his foul hands! A Body without any blemish, a Soul without the least defect, without all impurity; an understanding and wit without all dimness, or dulness; a judgment without error, a memory free from leaks or failing, an heart without the least distemper, always carryed even, not swayed or stirred out of place on the one side or the other.

2. Learn here not to think God the Author of any sinfull disposition in thee: Remember how he made thee; and condemn thy self, justifying his purity and holiness, by whom thou wast made upright:

3. Learn to lament thine own misery, who art so far from that perfection which God gave to Man at the first; look upon thy defects every way, within and without, and see the fruits of Sin in thy self, and give no rest to thy self, till thou seest thy self new-made again, until thou art become a new Creature, and hast the Image of God restored unto thee: So far as we come short of *Adam's* perfection, so far we come short of that which we should be, of that which we must continually seek for. But you will say, all in the World come short of *Adam's* perfection: True! and there-

therefore all must strive to grow in grace more and more, and none must condemn another that goeth beyond himself: but yet there is a great difference in this case, for some are not sensible of their failings; at least, not so, as to be carefull to reform them, but rather dislike those that give them the best examples, and keep themselves most close to the Rule of the Word. These have not the Image of God at all restored to them, they have no part of that spiritual life which *Adam* had. But others there be whom the Lord hath new-molded, and once again by his Spirit hath breathed into them the breath of spiritual life, who see themselves to come short of that perfection which *Adam* had; and mourn, and strive, and pray, and use all holy means and helps to this purpose, who are willing to be shewed, wherein they come short of this Image of God in *Adam*, wherein they are unlike unto it, willing to be reprov'd by the Word; These have some degrees of his Image renewed in them, and these strive after farther perfection. But now compare thy self with this Image of God in *Adam* before his Fall, and see what thou hast to do, how much is amiss in thee, and must be amended. When a Man hath lost a great estate, and by some means beginneth to recover again, he will scarce think he hath enough, until he hath gotten as much as

he had before; he would fain be as rich as ever he was: Men are too greedy of these things; but as the Apostle saith, so say I, *Godes yee the best things.* Thou wast rich in *Adam*, our first Parent had abundance of riches to leave us; but he committed Treason, and so all was forfeited into the hands of the Lord. Now we should never think our selves well, until we have recovered the same degree of excellency which we lost. Thou that thinkest thou knowest enough, consider how far thou comest short of *Adam*, who knew the Lord perfectly; but thou art ignorant of many things in the Word of God, and those things which thou dost know, thou knowest it very imperfectly. How far art thou from that full purpose of heart in obeying God, and cleaving to him that was in *Adam*? How far from that uprightness, that perfection of holiness, those Heavenly affections, that strong love to God, that ravishing constant joy in him, which *Adam* had? How unsettled are thy affections? How dead is thy heart? How little art thou affected toward Heavenly things? How far in love with the Earth, and Earthly things? Therefore think with thy self, in these and these things I am unlike to God, I bear not his Image, I am contrary to his purity, and so resolve upon present reformation: And beware thou art not of the number of those, who instead

stead of the Image of God, do bear the very Visage of Sathan: Oh let all the Children of God labour to be more and more conformed to the Image of their Heavenly Father; and to become Holy, as he is Holy, that they may for ever be happy, as he is happy.



CHAP. I.

*Of the Creation of Angels,
and of their Properties.*

Colof. 1. 16.

For by him were all things Created that
are in Heaven, and that are in Earth,
visible and invisible, &c.

THus much of Visible or Corporeal Creatures: now let us speak something of the Invisible or Spiritual; where observe from the Text, that God Created all Invisible substances. These are called *Spirits*, or *Angels*, and all of them (I conceive) have the same natural Essence or Being, though in regard of their present moral inclinations to good or evil, there be a wonderful difference between them.

1. For

1. For their nature, they are called *Spirits*: so the good Angels are called, *He bath made his Angels Spirits*, *Psal. 104*. So the evil Angels are often called *unclean Spirits* in the Holy story of the Evangelists; and in that story of *Abab*, *1 King. ult.* there is mention made of *a lying Spirit*. Now in that they have appeared in a Bodily shape, this is no proof that their nature is not spiritual: but this they might do, sometimes by the Lords command, sometime by his sufferance for special ends; for if some excellent Artificers can amaze the minds of others with strange inventions, and artificial performances, how easie is it for these excellent Creatures, even of any matter, Ayr, or Water, &c. to frame shapes for any purpose?

2. For their Original; here you see they were created, as the Text maketh it manifest, but not as many other Creatures, so as to propagate others of their own kind; but all those that now are, we suppose were at first created, and their number shall not be encreased to the end of the World: for the Day when they were created, it is uncertain: some think it was the first Day with the Light, and that is not unlikely; but we must not speak peremptorily where the Scripture is silent: howsoever, both Scripture and Reason do prove that they were made, though the time of their

their Creation, as well as many other things concerning them be hidden from us, because not necessary for us to know.

CHAP. 2.

THeir Knowledge is either natural, given them at the first Creation, or supernatural by revelation from God, or acquired, and gotten by experience: that they had excellent knowledge at their Creation, there is no question, being made more excellent than Man, who yet at the first had an admirable measure of knowledge given unto him. The knowledge which they have of God, and of his works, is admirable from their very Creation, though yet it is not infinite: it doth not reach to things to come, unless it be indirectly by a consideration of some things present, thereby collecting what will follow, or by seeing things in their causes: otherwise they have no certain natural knowledge of things meerly future; for that is the prerogative of God, denied to the Creatures. But besides this, they have a supernatural knowledge revealed of God unto them, and thus they come acquainted with many things to come, when the Lord is pleased to give them knowledge of them: So the Angel *Gabriel* knew that Christ should be
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conceived in the Womb of the Virgin Mary, because the Lord had revealed this to him, and sent him to acquaint her with it: So on the contrary, the lying Spirit knew that *Ahab* should fall at *Ramoth-Gilead*, because the Lord had revealed so much to him. Besides this, there is no doubt, but that they have wonderfully increased their knowledge these many years, which have passed since their first Creation. Consider this; that being Spirits, and not having their understandings dimmed by any gross Vapours arising from the Body, nor interrupted in their speculations by any Bodily pains or sickness, nor being subject to weariness, nor in any sort hindered or disabled by old Age, nor distracted by seeking necessary supplies for the Body (all which are impediments incident to Bodily substances;) and besides all these, have had many thousand Yeares, wherein to increase their knowledge; it is beyond our imagination to think to what an height they are grown by this means. The Apostle sheweth that the holy Angels did increase their knowledge in the Gospel, by the Preaching of the Apostles. *Eph. 3. 8. Unto me who am less than the least of all Saints is this grace given, that I should Preach among the Gentiles, the unspeakable riches of Christ; that Men might learn, as he saith, Vers. 9. But this was not all; there were Scholars also of an higher forme*

forme in the School of Christ, *sc.* the Angels themselves. To the intent that now unto Principalities and Powers in Heavenly places, might be known by the Church the manifold wisdom of God. Verſ. 10. This may seem strange, that Angels should learn of Men; but this we must know, that it was not Paul, nor any mortal Man, that of himself could teach these immortal Spirits any knowledge which they had not: but it was the Holy Ghost himself, who is infinitely above Men and Angels, that spake by the Apostles to the Angels, and out of the Mouths of Men, did teach these glorious Spirits. But there is a great difference in the end of this knowledge, in Angels and Men: for Men must learn the mysteries of grace, both that they may believe and be saved, and also that they may admire, and magnify the riches of Gods grace in the work of Redemption. But the Angels do not learn this, for their own Redemption, who never fell into Sin, and therefore need no pardon, but that they may glorify God, and rejoyce in the Salvation of the Elect. And as God the Son did choose to unite to himself, not the Nature of Angels, but of Man: So God the Holy Ghost did choose rather to speak by Men to the Angels in this mystery, concerning God the Son, (being God and Man) than by the Angels to Men.

Now

Now there is no doubt, but the evil Angels also do learn the Gospel-mysteries, which they also believe, and tremble: they are constant hearers; and it may well be thought, that there is never a Sermon which is likely to bring any danger to their Kingdome, but that some of them are present, though for no good intent: yea, when they hinder others from learning, yet they learn themselves, though they never mean to practise. And as the Angels, good and evil, have increased their knowledge in the mystery of Christ; So (I doubt not, but) they have done the like in other things by their long experience. Now yee must not think there is an essential or natural difference between the good and evil Angels, though they differ exceedingly, in regard of moral good or evil, no more than there is between good and evil Men. *Peter* and *Judas* were both Men, though the difference were great in their ends, and in their dispositions.

CHAP. 3.

NOW I come to speak briefly of both these sorts apart: and first of the good Angels (such as all were at the first;) for, as for the evil Angels, they are not so by their Creation; and therefore as they are evil, they are not to be reckoned among the Creatures: we may safely say, that God made no Devils; for though he made those Creatures which now are wicked Devils, yet he made them not Devils, but Holy Angels, excellent and glorious Spirits; but I shall not speak of them here. Now for the good Angels.

1. Consider their perfection, which is both of Nature, and of Grace. The Lord at the first gave them an excellent perfection of Nature, whereby he made them good, perfect, and compleat according to their kind, so that they wanted no excellency, which belonged to created Spirits, and perfect intellectual Natures. So doubtless they had naturally admirable power and strength given them, as appeareth, *Psal. 103. 20. Bless the Lord ye his Angels, mighty in strength. One Angel invadeth a whole Camp of Souldiers, and in one Night slayeth 185000 Men: their*
V
agility,

agility, speed and quickness is extraordinary; how swiftly doth the Wind fly through the Ayr, but these Spirits are far more quick and active; and therefore the *Cherubims* are described with Wings, and so the *Seraphims* also; yea, they are called a *Flame of Fire*, in regard of their inflamed love to God. No doubt, they had a fulness of all perfection answerable to their Natures, Power, Knowledge, quickness, perfect holiness, love to God, joy in him unspeakable and glorious; and especially a most happy habitation in the glorious presence of God, and Kingdome of Heaven. To this natural perfection which all Angels had at first, and which the good Angels still have, we suppose must be added a perfection of free Grace, whereby the Lord was pleased to confirm some of them in their first estate, leaving some to themselves, as he might justly have done all: for although the Lord did give natural perfection unto all, yet he was not bound in justice to add his grace of confirmation unto all or any; for that which is of grace, cannot be a due. This I doubt not, was done in and through the Son, though not through his Incarnation; not through him as made Man: for as God the Father made all things through his Son; so he doth all his works through him, and especially this work of confirming the blessed Angels in their

their happiness; and therefore in this respect he is the Head of the Angels also.

I I. The number of the Angels is exceeding great: the Scriptures makes mention of many thousands, and there are multitudes employed for the good of the Church in all parts of the World. Howsoever the number of these Stars of the third Heaven (the blessed Angels) is as uncertain to us, as the number of those Stars which are in the second Heaven: we must therefore leave it to God, as one of his concealed secrets, who telleth as well the number of the Angels, as of the Stars, and calleth them all by their proper Names.

III. As for the Office and employment of Angels, it is:

1. To attend on the Lord, and give him praise: *I am Gabriel that stand in the presence of the Lord*, said the Angel, *Luke 1.* So in the Vision of *Isaiab*, the Angels stood with their Wings, covering their Faces, and singing before the Lord, *Holy, holy, holy, Lord God of Hosts, all the Earth is full of his glory. Isai. 6.* So in *Luke 2.* the Angels joyn together in praising the Lord, and in many places of the *Revelations.*

2. To go at the command of God: and so they are called Angels, that is, Messengers: and the Angels both in the *Hebrew*

and Greek are called Messengers: so Angels were sent to Abraham, to Lot, to the blessed Virgin, to Zachary, to our Saviour: they are ready at a beck; as soon as the Lords pleasure is known unto them, they flie at a word.

3. To defend the Church: He shall give his Angels charge over thee to keep thee in all thy ways. Psal. 91. 11, 12. They shall bear thee up in their hands, lest at any time thou dash thy Foot against a Stone: So the Angels defended Elifha, against the Host of the Syrians; and there were more with him than against him. Doubtless, the Church of God, and particular Members of it, do receive great assistance, and protection from the holy Angels: and that (as I conceive) not only in regard of outward. but also in respect of spiritual Enemies. For I cannot conceive, but that the good Angels should as well suggest good thoughts, as the evil Angels do evil thoughts: and as a Man hath his own corruption, and the temptations of the evil Spirits on the one side to draw him into sin, so I am verily perswaded, that he hath the graces of the holy Ghost, and the assistance of the holy Angels, to help him against sin, and to stir him up to obedience. And as Sathan prevaileth not in tempting us to sin, unless our Corruptions joyn with him: so I conceive,

ceive, these holy Angels prevail not usually in provoking us to good, unless the grace of the Spirit shall make their persuasions effectual; these things we may conceive by Analogy, considering the practices of evil Angels. And it may be thought, that those restraining thoughts, which many times do bridle the rage of the wicked, so that it breaketh not out against the godly, even then when they have intended, and begun to attempt mischief against them, are cast into their minds by the Angels.---- As for the godly, I am perswaded, they are many times directed strongly, by the secret suggestions of the Angels, for the avoiding of dangers, and the obtaining of good: but whether every particular Christian hath one particular Angel, I cannot so well resolve you, though I know some there are, that understand that place of our Saviour, *Mat. 18. 10.* to imply so much; where Christ speaking of young Children, saith; *I say unto you, that in Heaven there Angels do always behold the face of my Father which is in Heaven.* And here, by the way, you may observe a special charge which the Angels have of Children, helping those which are most helpless: and for my part, I am resolved, that the Angels do especially guard young Children against a multitude of dangers, that they are apt to fall into; yea, that they stand about our Beds,

and keep us sleeping; then especially defending us when we are most subject to danger.

4. Their Office also is to execute God's Judgments: so did an holy Angel on *Sennacherib's* Army: so did two holy Angels on *Sodom* and *Gomorrah*.

CHAP. 4.

Use 1. **H**ere meditate upon this excellent work of the All-sufficient Creator, who being an Eternal Infinite Being, made these Immortal, but finite Spirits, most like to Himself of all the Creatures that he made; therefore he rather chooseth to call himself by the name of these Creatures [*a Spirit*] than by any other; although indeed he is more properly called *Jehovah*, a Being in general, than by the name of any Creature in special.

2. Admire him who hath so many glorious Angels to attend him, whereof the least is far more excellent than the greatest Earthly Monarch: admire his Majesty, who hath so many thousand glorious ministering Spirits. Admire his Goodness, who notwithstanding the multitude of these, is yet pleased to take poor Men into his service,

vice; yea into the number of his Children, to partake of his Inheritance for ever. Think then, if God call me to his service, it is for my good, he needeth me not. He that hath thousands of Angels ready to do his meanest service, needeth not a Worm of the Earth to do his work.

3. In that these Angels are Spirits, and without Bodies, you may be assured, that the spiritual delights and contentments are of all other the most excellent: for the Angels have sweeter delights than all the Earth can afford; and yet no delights of Eyes, of Ears, of Taste, Feeling, Smelling, &c. Nothing whereof the Flesh is sensible; yet these have most abundant fulness of joy. Labour therefore to get above these dull, earthly, sensual delights, and to feast thy Soul with those sweetest, purest, highest contentments of the holy Angels, in enjoying God, and walking with him, so shalt thou have thy Conversation in Heaven.

4. Moreover, let the perfections of the Angels teach thee humility of spirit: let their knowledge keep thee from being proud of thine; let their holiness make thee bewail thy pollutions; their speed and readiness make thee to lament thy backwardness: And as thou prayest, so endeavour

your to do the will of God on Earth, as these holy Angels do it in Heaven: do it readily and willingly, as they do with winged affections: do it heartily and sincerely, as they: do it universally in all things, and do it spiritually in the power of the spirit, as these blessed spirits, who have no flesh at all to dull them in the work of the Lord.

5. Let the hope of their society in that glorious Kingdome stir thee up to seek this Kingdome; Oh that blessed day, when I shall for ever keep company with so many glorious Spirits: let me despise all fleshly companions in comparison of them.

6. Again, being Creatures, they are not to be worshipped; *See thou do it not*, saith the Angel to St. John: yet must they be revered, as the most excellent servants of God, full of admirable graces; and especially we must reverence them in carrying our selves at all times publickly and secretly, as becometh such as will keep company with the holy Angels: so saith St. Paul; the Woman must not carry her self in unseemly manner, contrary to modesty, *Not come with her Head uncovered into the Congregation, because of the Angels*, for they are present in the Church-Assemblies.

7. We must take heed (as not to grieve the blessed Spirit of God) so not to grieve these his Ministering Spirits, who as they rejoyce at the conversion of a sinner, so they abhor the obstinacy of a sinner going on in his sins. Dost thou not do those things among thy sinfull companions which thou wouldest be ashamed to do in the sight of some grave and sober Persons? How darrest thou then do them before the Angels? Nay, why art thou not ashamed to do them before the very face, and in the presence of God?

8. Be thankfull for that Protection which the Lord giveth thee by these; and with a thankfull heart, bless Him for this Guard in thy Journeys, upon the way, in thy Bed when thou sleepest, in many sudden dangers; and believe assuredly, that thou receivest much good by their means, which thou dost not take particular notice of, that thou escapest many dangers by their help, which thou never fearedst.

FINIS.